

Theology vol 13.

A FARTHER
P R O O F
Of the NECESSITY of
T R A D I T I O N,
To explain and interpret the
H O L Y S C R I P T U R E S.

In Answer to a Book, entitl'd,
*No Just GROUNDS for Introducing the
New Communion Office, &c.*

By *T H O M A S B R E T T*, LL.D. *A*



L O N D O N:

Printed for RICH. KING, at the *Prince's Arms*
in *St. Paul's Church-yard*. M. DCC. XX.

Price Two Shillings.

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P R O O F
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T R A D I T I O N

To explain and interpret the
HOLY SCRIPTURES.

In Answer to a Book, entitled,
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New Commission Office, &c.

BY THOMAS BARTLEY, LL.D.



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T H E
P R E F A C E.



THE learned Author of the Book I am going to answer, as far as it concerns my self, sets out with a Preface beginning thus: Our zealous Restorers, who have lately made an unhappy Breach in the Church, have since thought fit to change the Scene, and to drop King Edward VI.'s Liturgy, in behalf of which they had set out with a great deal of Warmth and Eagerness, and instead of that to compile another of their own. I therefore think proper to acquaint the Reader with the true State of the Case. Bishop Hickes several Years ago publish'd a Book, called, The Christian Priesthood, &c. together with some other Tracts: As an Appendix to which he also publish'd the Communion Office of the first English-Reform'd Liturgy, compiled by our Bishops and Divines in the second and third Years of King Edward VI. In his Prefatory Dis-

course, and other Parts of the Treatises and Appendix there published, he very much pressed a Restoration of some Prayers and Directions which were in that Liturgy, but which upon a Review of it had been afterwards expunged: Amongst which were the Mixture of Water with the sacramental Wine, Prayers for the Faithful departed, the Oblation of the Elements by a Prayer for that purpose, and the Invocation of the Holy Ghost to bless and sanctify them, and make them the Body and Blood of Christ. He also in his * second Collection of Controversial Letters betwixt himself and a Popish Priest, recommended the Unction of the Sick, as prescribed in that Liturgy. Why he did not restore these things amongst these of his own Communion I can't say: However he had written so much in favour of them, and said so much for the Restoration of them, that several of his Clergy thought it expedient to enquire and examine whether they were only desirable things, or really necessary and essential to Religion. And upon such Enquiry they were convinced that the four Points recommended in the Christian Priesthood, and the other Treatises published with it, were absolutely necessary to the due Administration of the Eucharist. The Unction of the sick they also found to be an Apostolical Precept, and an universal Practice of the Church 'till

* Pag. 137.

the Reformation; however as it seems to have been commanded and used for bodily Health, they did not think it so necessary as the other which were, as they conceived, essential to a Sacrament instituted by our Lord himself to be the Food of eternal Life. Also by thus enquiring into the Practice of the ancient Church in the Ministration of Divine Ordinances, they found that Confirmation had always been administred with Chrism or Uction. However this being an Office to be administred by Bishops only, the inferior Clergy did not think it so much their Concern, and therefore it was not mentioned. But as to the Mixture, Prayer for the Dead, the Oblation, and Invocation, they thought them to be their own immediate Concern, and therefore desired some Prayers and Directions might be added to the Communion Office; whereby those things which had been expunged out of the first Liturgy of King Edward VI. to please Calvin and his Friends, might be restored. But it was not desired that they should be restored because they were in that Liturgy, but because they had been in all the Liturgies of the Church from the Apostles Days to the Reformation; that no time could be assigned; no place could be named, where there was a Christian Church that had omitted these things: Excepting that the Armenians mixed not the Cup, but then they were condemned for it by a General Council of the Catholick Church. Neither was it desired that

that they should be restored in the Words of that Liturgy; provided we had the Things, we were very little solicitous about the Form of Words. And rather than to have made a Breach, a great deal less than the Restoration of that Liturgy was offered. And we conceived it to have been offered to such as had a Right and Authority to grant it: Because as we maintain the Independency of the Church upon the State in Matters purely spiritual, we conceived the Bishops of the Church might correct or amend their own Liturgy as they should judge expedient, without the Interposition of the State. However no Amendment could be obtained. The Majority of the Bishops and Clergy would not allow that an Iota or Tittle of the Office in the Common-Prayer Book should be altered. Hereupon the Bishops and Priests who believed that what was proposed was an essential Part of Religion, and of absolute Necessity in order to Salvation; judged, as the † Author of No Reason, &c. expresses it, that in this Case, no Fear of its Consequences must dissuade from, or could justify the Refusal of it; but each one must faithfully discharge his Duty, and leave the Events to God's All-wise Providence, which over-rules all things, and can easily cause them to work together for Good to them that love him. And therefore rather chose to separate*

* Vindication of the Reasons and Defence, p. 90, 91.

† p. 80, 81.

from

from the Communion of their Brethren, than longer to want that which we believed an essential Part of Religion, and of absolute Necessity in order to Salvation. Being therefore obliged to separate, even in the Opinion of our Adversaries themselves, provided the things we plead for are necessary, as we conceive we have proved them to be, we could not see any Obligation to restore them barely in such a Way as we could have submitted to in order to prevent that Separation. Our Brethren released us from that Obligation by refusing to grant the least we could submit to. Neither do we, as this learned Gentleman insinuates in his Title Page, deny Communion to those who cannot think themselves at liberty to reject the Liturgy of the Church of England for the sake of our New Communion Office, being still willing to communicate with all those who do not deviate from the Catholick Church of the best and purest Times, by rejecting the Mixture, Prayer for the Dead, the Oblation, and the Invocation; which are the four Points we plead for as absolutely necessary, and which Bishop Hicke taught us ought to be restored. And this New Communion Office (as it is called, tho' it contains nothing but what is much older than the present Communion Office of the Church of England, where it differs from it) was compiled, not to deny Communion to those who would not receive it, but only to preserve a Uniformity among our selves, 'till

our Brethren would agree to grant us what we believed and still believe, notwithstanding their Arguments to the contrary, to be absolutely necessary. Nay they themselves own them to be desirable things, and what they would be glad to have restored. For so the Author of No Necessity, &c. one of our most zealous Opponents, tells us in the beginning of that Book, saying, What you propose as Terms of Communion, I freely own are *desideranda*; and should BE HEARTILY GLAD to have them and many other valuable Usages of the ancient Church restored in a regular way. So that we have here the Confession of an Adversary that these are valuable Usages of the ancient Church, and that he would be heartily glad to see them restored, only he does not like the way we have taken to restore them. Well but how have we dropped King Edward VI.'s Liturgy, which is the Point the Author of No Just Grounds, &c. now charges us with? He says, we have taken upon us to expunge the Decalogue. But the Decalogue is not in the Communion Office of K. Edward's first Liturgy, nor indeed in any Communion Office whatever that is not of a later Date. We cannot therefore be said to have dropt that Liturgy by not putting the Ten Commandments, which are no part of it, into our Office. The next Point is, that we pray that the Bread in the Eucharist may be made our Saviour's Body, and the Cup his Blood, as formally and expressly as the forwardest Transubstantialist

stantiallist in Europe could do it. *In the Book called No sufficient Reason, this learned Author had made the same Objection to us, saying, * They now require to pray in these Words, SEND DOWN THINE HOLY SPIRIT, THE WITNESS OF THE PASSION OF OUR LORD JESUS, UPON THIS SACRIFICE, THAT HE MAY MAKE THIS BREAD THE BODY OF THY CHRIST, AND THIS CUP THE BLOOD OF THY CHRIST, without any manner of Restriction, and in as exprefs Terms as C. Du Perron, or Bellarmin, or any of the most zealous Transubstantiators could ever desire, and beyond what is used in their Canon of the Mass. But how is this dropping the first Liturgy of King Edward VI. ? Did we ever plead to have that Liturgy restored Word for Word ? We pleaded for some Prayers and Directions in that Liturgy to be restored in Sense, but never insisted to have it restored in the very Words. And is there not a Petition to the same Sense with this in that Liturgy ? Most certainly there is, and the Author of No Sufficient Reason cites it in the same place. Hear us (O merciful Father) we beseech thee, and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy Gifts and Creatures of Bread and Wine, that they may be UNTO US the Body and Blood of thy most dearly beloved Son Jesus Christ. He has put the Words UNTO US in*

* No Sufficient Reason, p. 85, 86.

*a distinguishing Character, as if those Words made a vast Difference betwixt the Prayer we use, and that which is in King Edward's Liturgy. But as the Author of the Vindication of the Reasons and Defence, &c. * says, This is to make a Distinction without a Difference. For unless the Bread and Cup are made the BODY AND BLOOD OF CHRIST by Consecration, how they can be so to us is past my Comprehension. For how can they be the Body and Blood of Christ UNTO US, unless they are first the Body and Blood of Christ? And the only Reason why we differ here in the Words, though not in Sense from King Edward's Liturgy, was because we thought it more expedient to use this Petition after the Oblation, as it is in ALL Liturgies used in any Church before the Reformation excepting the Roman Canon. And that also is the only Communion Office before this of King Edward's that has the Words UNTO US inserted in this Petition. And we have herein gone no farther beyond the Canon of the Mass, than all Christians, excepting those of the Communion of the Church of Rome, ever did before the Reformation. But do these Words UNTO US make any thing against the Doctrine of Transubstantiation? I am sure they can't as they stand in the first Liturgy of King Edward VI. or the Roman Missal: Because they are there used*

* Vindicat. of Reas. and Def. p. 110.

before the Words of Institution, and consequently before even the Romanists suppose the Elements to be Transubstantiated. But we use this Prayer after the Words, This is my Body, this is my Blood, have been pronounced, and even then call the Elements, Bread and the Cup; which this Gentleman can't but know the zealous Transubstantiators would not do. But we pray that they may be made the Body and Blood, WITHOUT RESTRICTION, AS FORMALLY AND EXPRESSLY AS THE FORWARDEST TRANSUBSTANTI-ALIST IN EUROPE COULD DO IT. But I always looked upon Transubstantiation, to be a RESTRICTION, and to determine the Modus of the Change we believe to be made in the Elements by Consecration. Therefore to pray that they may be made the Body and Blood WITHOUT RESTRICTION, is very far from what the zealous Transubstantiators desire. The Martyrs in Queen Mary's Reign were ready enough to own the Eucharist to be the Body and Blood of Christ, WITHOUT RESTRICTION. It was only the Restriction of Transubstantiation which they stuck at, and suffer'd their Bodies to be burn'd rather than they would own it. The very Worthy and Learned Mr. Spinckes* observes this particularly, with Relation to Mr. Bradford the Martyr. IT IS, says he, HIS BODY. THIS

* Article of the Romish Transubstantiation disproved, p. 4.

I CONFESS:

I CONFESS: AND PRAY YOU ALL HEARTILY TO BEWARE OF THESE, AND SUCH LIKE WORDS, THAT IT IS BUT A SIGN OR A FIGURE OF HIS BODY: EXCEPT YOU WILL DISCERN BETWIXT SIGNS WHICH SIGNIFY ONLY, AND SIGNS WHICH ALSO DO REPRESENT, CONFIRM AND SEAL UP, (OR, AS A MAN MAY SAY) GIVE WITH THEIR SIGNIFICATION. *This Holy Martyr here plainly calls it his, or Christ's Body, without any Restriction; he declares that he believes and confesses it to be so; nay, he will not allow it to be called the Sign or Figure of his Body, except a Restriction be put to such Expressions. And yet this would not satisfy the zealous Transubstantialists, they burned him at a Stake, because he would not restrain the Words, This is my Body, to their Sense. And if the Reader will consult Fox, I doubt not but he will find many other Martyrs, that readily confessed, the Bread to be Christ's Body, and the Cup his Blood, WITHOUT RESTRICTION, and if that would have satisfied the Transubstantiators, they would not have scrupled to have sav'd their Lives by such a Confession. I have not Fox by me, and will not pretend to give Instances without Book, but I am satisfied there are many such there. What means then this Accusation of Transubstantiation and Improvements, and who can undertake to promise where these Restorers will stop at last?*

last? *As if these Restorers were running in-
to all the Corruptions of Popery, because
they have restored a very good Prayer that
is as opposite to the Popish Doctrine of
Transubstantiation, as any thing in the Com-
munion Office the Accuser himself uses. So op-
posite, that in the Council of Florence, the
Transubstantiators excepted against it, as
directly contrary to their Doctrine, and
would not be satisfied till some Latinizing
Greeks put such a Sense upon them, as they
would by no means bear. And the very Wor-
thy and Reverend Mr. Spinckes (though of
the same Communion with this Gentleman,
if he be, as he calls himself, a Non-juror,
and therefore I hope his Authority will be of
some Weight with him) cites * this very
Prayer as an ancient Evidence against Tran-
substantiation. For amongst other clear E-
vidences of the Primitive Fathers against
that absurd Doctrine, he thus introduces
the very Words of our Prayer which are
here accused for being expresse in Favour of
that Doctrine, saying, Here I take Occasion
to mention also the Apostolical Constitutions
in which I find these Words, THAT HE MAY
SHEW THIS BREAD THE BODY OF THY CHRIST,
AND THIS CUP THE BLOOD OF THY CHRIST.
For certainly to shew or make the Bread the
Body of Christ, can never consist with Tran-*

* Art. of Rem. Transub. disproved, p. 77, 78.

Substantiation. *For that which is made of another Thing, must retain the Substance of that whereof it is made: Therefore to pray that the Bread may be MADE the Body of Christ, plainly implies that the substance of the Bread is still believed to continue; whereas the Doctrine of Transubstantiation teaches not that the Bread is MADE the Body, * but that there is made a conversion of the whole Substance of the Bread into the Body; so that no more remains of the Bread and Wine but the Appearance only: which is not to MAKE the Bread the Body, but to annihilate the Bread, and substitute the Body in its room under the same Appearance. And I most heartily thank the Reverend Mr. Spinckes, for so ingenuously clearing us from the groundless Aspersions which the Author of No sufficient Reason, &c. and No just Grounds, &c. would lay upon us. For if this Prayer be inconsistent with Transubstantiation (and if it was not, so judicious a Writer would never have produced it as an Evidence against that Doctrine), then the rhetorical Flourish of this Author upon it falls to the Ground. Well, but we have dropped King Edward's Liturgy again, for we have added two new Offices for Unc-tion, the one in Confirmation, and the other upon the sick Bed. I confess indeed*

King Edward's Liturgy do's not exprefly order the Unction at Confirmation; but it feems to do fo, when it enjoins thofe words to be faid, confirm and ftrengthen them with the inward Unction of the Holy Ghoft, which feem improper without fome vifible Sign of that Unction; and we know that Chrifm or Unction was always ufed at Confirmation from the Apoftle's Days in all Times and all Places to the Reformation. And for the Unction of the Sick, that is exprefly enjoined in King Edward's Liturgy, if the fick Perfon defire it; and the Prayer appointed there is the very fame that is retained in our Office on that occafion. So that this Gentleman is very unlucky in all his Inftances where he accuses us of dropping King Edward VI's Liturgy, for there is not one of them which is not conformable to it. Therefore his Accufation of any Unfteadinefs already fhewn is apparently falfe and groundlefs: Nor have we given any caufe to doubt what other fteps may in time be thought neceffary to be taken. And he had no manner of Reason to urge our Unfteadinefs as a feafonable Caution to all that tender the Welfare either of themfelves, or of the Church whereof they are Members, to beware how they entertain any Thoughts of ever joining themfelves to us. What we pretended to from the Beginning of this Difpute was the Reftoration of primitive

mitive Doctrines and Practices. *It is true, the first Liturgy of King Edward VI. was spoken of and recommended as better in some Prayers and Directions than the second Liturgy of that King's Reign, which has been since followed; but then it was not recommended upon the Authority of those who compiled it, or any other Authority of that Age; but only as these Prayers and Directions were apparently conformable to the Doctrine and Practice of the Primitive Church in the first and purest Ages. Therefore though in our new Offices we had all along a due regard to King Edward's Liturgy, and have been very far from dropping it, (as this Author wrongfully accuses us to have done in order to persuade People to beware of us, as designing Persons that have a Purpose to draw them into Popery, and on that Account pretend one Thing and do another) yet we thought proper to have a much greater regard to the Doctrine and Practice of the Catholick Church at or before the Council of Nice, which we have all along professed to make our Test and Standard, and never pleaded for any thing in King Edward VI.'s Liturgy but as it was conformable to that Standard.*

However it seems in this learned Author's Opinion, we have no TOLERABLE Foundation for what we have hitherto done, and are far from having proved the ESSENTIALITY
of

of the Usages we have taken upon us to re-
 vive. Not any one of them has been yet
 maintain'd by ANY JUST OR GOOD AUTHO-
 RITY. Yet they have been maintained by
 the Scriptures, as understood by the consen-
 tient Doctrine of the Catholick Church in
 all Times, all Places, and by all the Faith-
 ful, from the Age immediately succeeding the
 Apostles, till some Schoolmen in the most
 corrupt Ages of Popery began to teach the
 Mixture to be unnecessary. Which is as
 just and as good Authority, as we have for
 the Canon of the New Testament: That is,
 as we have to believe that Book as trans-
 mitted to us, was written by those Apostles
 and Evangelists whose Names it bears. This
 has been shewed by all that have written
 on our Side of this Controversy; and I can't
 but wonder, that this learned Gentleman
 should call that insufficient Evidence, which
 is as good as any he can bring for the Ca-
 non of Scripture; as good as can be brought
 for any historical Truth, for any thing that
 was done or instituted before our Times.
 And it is He, not We, that undervalues
 the Evidence we have for the Canon of
 Scripture, when he says, that not one of
 the Usages we have revived, has been yet
 maintained by any just or good Authority.
 Therefore I shall here borrow the Words *

* Sir Edward Dering in his Collection of his own
 Speeches, p. 127.

of a learned Gentleman, my Countryman,
 which he spoke in the Parliament-House in
 Defence of Episcopacy, and apply them to
 the present Occasion. "They who deny that
 "the Mixture, Prayer for the Dead, the
 "Oblation, and Invocation, were the con-
 "stant Usages of the universal Church in
 "the best and purest Times, I intreat some
 "one of them to stand up to shew me, teach
 "me, how I may prove, that ever there
 "was an Alexander of Macedon, or a Julius
 "Caesar, or a William the Conqueror in the
 "World. For to me as plain, as evident
 "it is, that these have been the constant
 "uninterrupted Usages of the Church from
 "the Apostles Days downward. And this
 "being Matter of Fact, I do hope historical
 "Proof will be sufficient adequate Proof in
 "that which in its Fact is matter of His-
 "tory. But Proofs herein are so manifold
 "and so clear, that I may use this free
 "and true Assertion, that It may be thought
 "want of Will rather than want of Light,
 "which makes Men deny the Universa-
 "lity of any of these Usages in the pri-
 "mitive Times. Therefore answer not me,
 "but answer Justin Martyr, answer Cle-
 "ment Tertullian, and Irenaeus. Nay, an-
 "swer the whole indisputed concurrence of
 "the Asian, the European, and the Afri-
 "can Churches, All Ages, All Places, All
 "Persons Answer (I say) all these, or

" (do as I do) yield to the sufficient Evi-
 " dence of a Truth." But all this Evidence
 is no just or good Authority with this Gen-
 tleman, who though styling himself a Non-
 juror, yet in this Point closes with the Pres-
 byterians and other Dissenters of that sort,
 * and is for bringing us to sling up the Au-
 thority of the earliest Fathers, and to ac-
 quiesce in Scripture and Reason as our ONLY
 RULE. That is, to acquiesce in the Scripture
 not as understood by the earliest Fathers of
 the Church, or by the whole Catholick Church
 in the best and purest Times, but as under-
 stood by any Man that can read it, though
 he knows nothing of the Customs of the
 Church, to which the Scripture frequently
 alludes, and which are to be learned from
 the ancient Fathers.

Therefore we having what we conceive
 to be just and good Authority for these
 Usages, do think it is not impossible to
 justify our selves with regard to a Breach in
 the Church made on this Account. We
 have done nothing but what in the Judg-
 ment of Dr. Hammond, even Meekness it
 self obliges to. And he is a Person can-
 not be thought any ways partial to our
 Cause, since he lived and died in the Com-
 munion of the Church of England near three-
 score Years before this Controversy began.

* See Pierce's Letter to Dr. Bennet, p. 30.

Now in his Practical Catechism, * a Book deservedly esteemed, and recommended by the most learned Divines of the Church of England, the Scholar puts this Question. " But what
 " if the particular Church wherein I was
 " baptized, shall fall from its own steadfast-
 " ness, and by Authority or Law, set up that
 " which, IF IT BE NOT CONTRARY TO PLAIN
 " WORDS OF SCRIPTURE, IS YET CONTRA-
 " RY TO THE DOCTRINE OR PRACTICE OF
 " THE UNIVERSAL CHURCH, IN THE FIRST
 " AND PUREST TIMES, what will Meek-
 " ness require me to do in that Case? His
 Answer is, " Meekness will require me to
 " be very wary in passing such Judgment on
 " that Church: But if the Light be so clear,
 " and the Defection so palpably discernable
 " to all that I cannot but see and acknow-
 " ledge it, — MEEKNESS REQUIRES MY O-
 " BEDIENCE AND SUBMISSION TO THE CA-
 " THOLICK APOSTOLICK CHURCH, AND NOT
 " TO THE PARTICULAR WHEREIN I LIVE."
 Therefore as we conceive it is clear, that the
 Church of England has made a Defection
 from the universal Church of the first and
 purest Times, in laying aside these Usages,
 that Meekness which requires our Obedience
 and Submission to the Catholick Apostolick
 Church, and not to the Particular wherein
 we live when she dissents from it, obliges us

to restore them as far as it is in our Power to do so. Nay we have the Authority of the Church of England her self for what we have done, which I suppose this Author will own to be a just and good Authority, * For she expressly teaches, that " BEFORE " ALL THINGS, THIS YE MUST BE SURE OF " ESPECIALLY, that this Supper be in such " wise done and ministred, as our Lord and " Saviour did, and commanded to be done, " as his holy Apostles used it, and THE " GOOD FATHERS IN THE PRIMITIVE CHURCH " FREQUENTED IT." Here she plainly teaches, that Christ commanded, the Apostles used, and the good Fathers in the Primitive Church frequented this Ministration in the same manner; consequently that when this Sacrament is done and ministred, as the Fathers frequented it, then it is also done as the Apostles used it, and as Christ commanded it to be done. Now we find by undoubted and most numerous Testimonies, that when the good Fathers of the Primitive Church frequented this Supper, it was always ministred in the manner we desire, and which we have restored as far as it has been in our Power. For Water was then constantly mixed with the Wine, not in hot Countries only, where the Wines were strong and might need

* First part of the Homily concerning the Sacrament.

such a Temperament to make them fit to drink, as our Opponents pretend; but in colder Climates, such as France in particular, where Irenæus was Bishop, and where every Body knows the Wines do not need Water to make them more palatable. The Faithful departed were always prayed for, that they might Rest in Peace, and obtain a joyful Resurrection. The Elements were constantly offered to God in Remembrance of Christ's Death, by a particular Prayer for that Purpose: And God the Father was desired to send down the Holy Ghost upon the Bread and the Cup, to make them the Body and Blood of Christ. This has been sufficiently proved to be the Method of ministering this Sacrament, as the good Fathers of the Primitive Church frequented it; consequently, according to the Doctrine of the Church of England, it was so used by the Apostles, and commanded by Christ. And then as the Church of England teaches, that BEFORE ALL THINGS, THIS WE MUST BE SURE OF ESPECIALLY, THAT THIS SUPPER BE IN SUCH WISE DONE AND MINISTRED; she plainly teaches, that tho' she her self should direct or prescribe the contrary, yet we must rather follow this Command, Use, and Manner of frequenting: For if this is to be done ESPECIALLY AND BEFORE ALL THINGS, as undoubtedly it is, then BEFORE the Commands of the

the Church of England to the contrary, tho her Commands are undoubtedly as obligatory as those of any other particular Church.

As to the Division caused by our earnest Desire for the Restoration of these necessary Things, I shall answer in the Words of the learned Mr. Johnson, * in his prefatory Discourse to the first Volume of his Unbloody Sacrifice, "It is no more to be wonder'd, that
 " Disputes and Oppositions happen now, than
 " that they have done so in all preceding Times.
 " — For when some assert Truth, and o-
 " thers contradict it, Divisions must of ne-
 " cessity be the Effect; yet the Assertors in
 " this Case cannot but believe, that as their
 " Cause is right, so the Divine Providence
 " will not permit such Divisions to be lasting.
 " For great is the TRUTH, and will prevail
 " even against the most powerful Opponents.
 " — In a Word, the Writers for the Mix-
 " ture, Prayer for the Dead, the Oblation,
 " and the Invocation, may be impleaded as
 " the Ring-leaders of Division and Faction;
 " but then this Accusation may with as good
 " Reason be laid against them who write
 " for the Necessity of Episcopacy in Scot-
 " land, or who contend for the Liturgy in
 " the Vulgar Tongue in Spain or Italy." St.
 Paul indeed does exhort, † that we all speak
 the same Thing, and that there be no Divi-

* Page 22, 23.

† 1 Cor. i. 10.

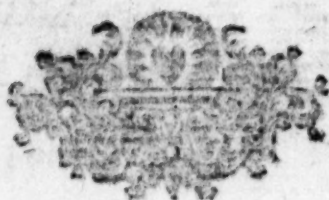
sions amongst us, but that we be perfectly joined together in the same Mind, and in the same Judgment: *as the Author of No just Grounds, &c. cites him.* But then he requires, this Union may be in the Truth, and not in Error; saying, * Mark them which cause Divisions and Offences, CONTRARY TO THE DOCTRINE YE HAVE LEARNED. That is, contrary to what he and the other Apostles taught in all the Churches they had founded. Therefore, if what they have taught be laid aside and neglected, as we conceive it to have been with regard to the contested Points, those who would restore them are not to be counted the Causers of the Division, but those that oppose such Restoration. However he thus concludes his Preface: I earnestly beg of our old Friends and Brethren, who have so unhappily withdrawn from us, that they will remember we continue still the same that we were, and that when we were united, it was upon our Principles, not theirs. But may not a Papist say just the same to a Protestant, nay, have they not in effect often said so, or to the same purpose? Were not the Churches of Rome and England one and the same for several Ages, and while they were united was it not upon Popish Principles? Did not the Church of England depart or separate from the Church of

* Rom. xvi. 17.

Rome? *Did not the Church of England make the Alterations, and do not the Romanists continue as they were? But what Answer would this learned Author make to a Romanist, who should talk to him in this manner? Would he not say, It is true indeed, the Church of England was once united to your Church, and upon your Principles; but having discovered them to be corrupt and erroneous Principles, we were obliged to depart from them; and you by adhering to those Principles only continue in an Error, which I thank God we have seen and forsaken? Some such Answer as this our Author, or any other Protestant, would make to a Romanist, who should speak to him as he does to us, and the same Answer may we return. But then I desire our Author, and earnestly beg of him and all of his Persuasion, our old Friends and Brethren, that they will consider that when the Church was truly Catholick, truly Universal; when all the several Churches throughout the World were of one Communion, and united in Truth not in Error, as they were before, at, and some time after the Council of Nice, it was upon our Principles not theirs.*



Rome? Did not the Church of England make the Assertion, and do not the Romanists continue as they were? But what Answer could this learned Author make to a Romanist, who should talk to him in this manner? Would he not say, It is true indeed, the Church of England was once united to your Church, and upon your Principles; but having discovered them to be corrupt and erroneous Principles, we were obliged to depart from them; and you by adhering to those Principles only continue in an Error, which I thank God we have seen and forsaken? Some such Answer as this our Author, or any other Protestant, would make to a Romanist, who should speak to him as he does to us, and the same Answer may be returned. But then I desire our Author, and curiously beg of him and all of his Readers, our old Friends and Brethren, that they will consider that when the Church was truly Catholic, truly Universal; when all the several Churches throughout the World were of one Communion, and waited in Truth not in Error, as they were before, of, and some time after the Council of Nice, it was upon our Principles not theirs.





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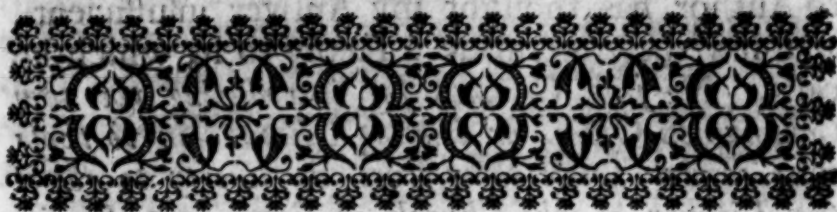
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A
VINDICATION
 OF THE
POSTSCRIPT

To a BOOK, called,
The Necessary Use of Tradition, &c.



S I was writing a Book, which I publish'd the last Year, wherein I endeavour'd to prove that *Tradition is necessary to explain and interpret the holy Scriptures*, a learned Gentleman, as he appears by his Book, (for I know not who he is otherwise than by Report) publish'd a little Treatise, which he call'd, *No sufficient Reason for restoring the Prayers and Directions of King Edward the VIth's first Liturgy*. In which I observ'd he had filled several Pages with Arguments against *Tradition*, the thing which I had pleaded for in the Treatise I was then writing: Which Arguments I then thought proper to return an Answer to in a *Postscript* to that

C Discourse

Discourse of mine upon *Tradition*. But the learned Author has thought my Answer insufficient, and has therefore made a Reply to it, which he calls, *No just Grounds for introducing the new Communion Office, or denying Communion to those who cannot think themselves at liberty to reject the Liturgy of the Church of ENGLAND for its sake, in Answer to a late Appendix, and to the Learned and Reverend Dr. Brett's Postscript*. Now, as I conceive, that I have only maintain'd the Truth in that *Postscript*; and as nothing which this learned Author has said by way of Reply, has really invalidated one thing I have there endeavour'd to maintain, I think it proper to make this *Rejoinder*.

The Author of *No sufficient Reason, &c.* advanc'd these two Propositions. 1. *Scripture, and not Tradition, is prescribed by our Lord to his Disciples as the Rule they are to walk by.* 2. *The Tradition pleaded for the four controverted Points is not so full and unquestionable as it is represented to be.* He says, * *That he did not deny Tradition its proper Use, and the Regard due to it upon that account, but only he was desirous to shew, as he thought he had good Reason to do, that though it might be appealed to for explaining and corroborating some Passages in Scripture, yet it ought by no means to interfere with it, EITHER BY CONTRADICTING WHAT THAT TEACHES, OR TEACHING ANY THING AS OF NECESSITY TO SALVATION, WHICH THAT HAS NOT TAUGHT AT ALL.* I observe he is very cautious how he allows any Use at all to Tradition. He seems, the more he thinks of it, to have still less and less esteem for, and regard to it. In the Book

* No just Grounds, &c. p. 4.

call'd, *No Reason*, &c. (which whether written by him, or another, he † cites as speaking his own Thoughts in this Point) the Author says of Tradition, * *I OWN IT IS OF GREAT USE when it is truly primitive, for establishing and explaining such Duties as are not so fully taught in Scripture, but that Disputes may arise about them.* But *No sufficient Reason*, &c. diminishes the Force of these Words, as he cites them, and says *MAY BE OF USE*: And in *No just Grounds*, &c. he comes lower yet, and *does not DENY Tradition its proper Use*, &c. That is, he will not directly say it is of no Use at all; 'tis possible it may in the Cases to which he restrains its Use, but seems very indifferent whether he grant it to be so or not. And if he only *did not deny it* before, he has left himself at liberty to deny it when he pleases. But this is only by the by, to shew how his *due Regard to Tradition*, as he calls it, begins to dwindle into nothing.

But to come to the Point in difference: He says, *Tradition must by no means interfere with Scripture, either by contradicting what that teaches, or by teaching any thing, as of Necessity to Salvation, which that does not teach at all.* Now I readily grant that *Tradition must not interfere with Scripture*. And I grant also that it does interfere with it when it contradicts it: But how can it be said to interfere with it, *by teaching any thing which that does not teach at all*, or which it says nothing of, is past my Apprehension. At this rate every thing that we do, which is not taught in Scripture, *interferes* with it: And we must do nothing upon any Occasion,

† No sufficient Reason, p. 3.

* No Reason, &c. p. 53.

but what we can shew a Command in Scripture for : Because we are certainly obliged to do nothing *contrary* to Scripture : And to be *contrary* to Scripture, and to *interfere* with Scripture, are synonymous Terms. Neither does the putting in the Words, *as necessary to Salvation*, at all alter the Case, unless he could prove that the Scripture any where says, *that there is nothing necessary to Salvation, but what is contained in Scripture*. But as the Scripture has no where taught any such Doctrine, I do not see that I in any wise interfere with Scripture, should I say, that *Tradition may teach some Things as necessary to Salvation, which the Scriptures have not taught at all*. Now the whole of all that this learned Author has said upon this Point, depends upon this false Maxim he here lays down, that *whatever is taught as necessary to Salvation, that is not taught in Scripture, is contrary to Scripture*. But if it cannot be taught from Scripture, that the Scripture has taught ALL Things necessary to Salvation, then this pretended Maxim falls of course; and all he has said upon this Head can be of no service to his Cause.

The Point he undertook to prove in his *No sufficient Reason*, &c. is, as he here tells us, that *Scripture, and not Tradition, is prescribed by our Lord to his Disciples as the Rule they are to walk by*. I readily granted him in my *Postscript*, that our Lord *did prescribe the Scriptures to his Disciples as a Rule to walk by*. But he did not prescribe it as the *only* Rule, exclusive of all others : For when our Lord prescribed this Rule to his Disciples, there were no Scriptures written but the Scriptures of the Old Testament ; and, I conceive, no Christian will say that our Lord prescribed the Scriptures of the Old Testament as

the

the *only* Rule for his Disciples to walk by : Because if he should say so, he must exclude the Scriptures of the New Testament from being the Rule that a Christian is to walk by. And yet all the Texts this learned Author has brought to prove *that Scripture, and not Tradition, is the Rule prescribed by our Lord*, prove no other than the Scriptures of the Old Testament to be this Rule. * For when *Isaiab* said, *To the Law and to the Testimony, if they speak not according to this Word, it is because they have no Light in them.* And again, *Seek ye out of the Book of the Lord, and read.* There was no Scripture in being, but the Scriptures of the Old Testament, neither was the Canon of that Testament yet compleated, many Books of the Old Testament being written after the Prophecy of *Isaiab*. So in the New Testament, when our Saviour said, *Search the Scriptures* ; tho' the Scriptures of the Old Testament were then compleated, yet there was not one word of the New Testament written. And when in the *Acts of the Apostles*, the Jews at *Berea* are commended as *more noble*, of a milder and better Temper than those of *Thessalonica*, and for this Reason, *because they receiv'd the Word with all Readiness of Mind, and searched the Scriptures daily*, those *more noble Jews* had no other Scriptures to search but those of the Old Testament. † So when our Saviour confuted the *Sadducees* from Scripture, and when *St. Paul* confuted the false Prophets from Scripture, it was only from the Scripture of the Old Testament. These are all the Texts of Scripture he has produced to prove his Proposition;

* No sufficient Reason, &c. Part I. p. 2.

† *Ibid.* p. 3.

for as to his saying, that “ St. Paul teaches that
 “ the Church is *built upon the Foundation of the*
 “ *Apostles and Prophets*, and especially upon our
 “ blessed Lord and Saviour, *as its chief Corner*
 “ *Stone*, and not the Apostles and Prophets, and
 “ our Lord himself upon the Church:” I see
 not what Use is to be made of it in this Con-
 troversy. Does this Text prove that the Apo-
 stles and Prophets, or our Lord himself prescrib-
 ed the Scriptures as our *only* Rule to walk by?
 There is no one Word of that Matter here.
 The other Texts indeed do prove the Scriptures
 to be *our Rule*; but are far from proving it to
 be our *only Rule*, even in Matters *necessary to Sal-*
vation. They send us to no other Scriptures,
 but the Scriptures of the Old Testament; and
 therefore if they make the Scriptures they send
 us to the *only Rule*, by which we are to be guid-
 ed in Matters necessary to Salvation, they ex-
 clude not only Tradition but the New Testa-
 ment also. For thus we may argue, what our
 Lord prescribed to his Disciples as the Rule of
 Salvation, is the only Rule of Salvation. But
 our Lord prescribed the Scriptures of the Old
 Testament, not the Scriptures of the New Testa-
 ment, to be the Rule of Salvation, therefore the
 Scriptures of the Old Testament are the only
 Rule of Salvation, and not the Scriptures of the
 New Testament. This is plainly the very Ar-
 gument he uses against Tradition: And thus it
 runs. What our Lord prescribed to his Disci-
 ples, as the Rule for them to walk by, is the
 only Rule they are to walk by. But our Lord
 prescribed Scripture to his Disciples, and not
 Tradition, as the Rule they are to walk by,
 therefore Scripture is the only Rule they are to
 walk

walk by, and not Tradition. But this Argument plainly proves too much, because it excludes the New Testament as well as Tradition; since our Saviour prescribed only the Old Testament in the Texts referr'd to by this Author, or in any other Texts which can be produced to the same purpose. And that which proves too much, proves nothing. Therefore this learned Author has yet been very far from proving this Proposition from Scripture, *That Scripture and not Tradition*, that is Scripture exclusive of Tradition, *is prescribed by our Lord to his Disciples, as the Rule they are to walk by*: since the Texts he has referr'd to, prescribe only the Scriptures of the Old Testament: If they are to be understood exclusive of any other Rule, they exclude the New Testament as well as Tradition. But if these Texts are not exclusive of another Rule, as it is certain they are not, since they exclude not the New Testament, which is another Rule different from that prescribed in these Texts, then neither do they exclude Tradition; which may yet be a Rule to convey to us the Will of God as well as the Scripture, for any thing has hitherto appear'd to the contrary.

The only Reason why the Scripture is believed to be the Rule of a Christian's Faith and Practice, is because it contains the revealed Will of God: Because it contains what was written by divine Inspiration. But whether it contains ALL that has been revealed by God, ALL that has been delivered by divine Inspiration, is more than this Author or any one else has yet proved. Whatever therefore contradicts the Scripture is not to be followed, because it contradicts the revealed Will of God. But then it do's not follow that there may not be a part of the Revealed Will of God

which is not contain'd in Scripture. And to teach something which the Scripture has not taught at all, though it be taught as necessary to Salvation, does not interfere with Scripture, provided what is taught do not contradict the Scripture, because God has no where revealed that all *Things necessary to Salvation are contained in Scripture*. Neither is this a new Proposition newly advanced, or such as no Member of the Church of *England* has dared to advance before: I will shew, that some very learned Men of that Communion have long since taught the same, and have never, that I could understand, been censured for it.

Dr. *Hammond* * in his Discourse of *Heresy*, written in the year 1656. says, "*The adequate Object of the Christian's Faith are these Verities which have been revealed to us by God, to be thus believed to Righteousness, called therefore* *ὑγιαίνοντες λόγοι*, *words not only true but wholesome; the Belief whereof is required in order to our Soul's Health: The next Inquiry is, how we that live in the same Distance from Christ and his Apostles in respect of Time, that we are situate from Heaven, which now contains Christ, in respect of Place, may come within any Reach of these Revelations of Christ, or to any competent undoubted Assurance, that those are indeed such, which are pretended to be so? And to this also my Concession shall be as liberal as any Romanist can wish, that there are two ways of conveying such Revelations to us; one in writing, the other by oral Tradition; the former in the Gospels and other Writings of the Apostles, &c. which makes up the Sacred Writ or Canon of the*

* Sect. 3. first Vol. of his Works, p. 545.

“ *New Testament*; the latter in the *Apostles*
 “ *Preachings* to all the *Churches* of their *Planta-*
 “ *tions*, which are no where set down for us in
 “ the *sacred Writ*, but conserved as *Deposita* by
 “ them to whom they were *intrusted*. And al-
 “ though in sundry respects the *former* of these
 “ be much the more *faithful, steady* way of
 “ conveyance, and for want thereof many things
 “ may possibly have *perished*, or been changed
 “ by their *Passage* through many Hands, thus
 “ much being on these Grounds confess’d by
 “ *Bellarmino* himself, that *The Scripture is the*
 “ *most certain and safe Rule of Belief*; yet there
 “ being no less *Veracity* in the *Tongues*, than the
 “ *Hands*, in the *Preachings*, than the *Writings*
 “ of the *Apostles*; Nay *prior sermo quam liber*,
 “ *prior sensus quam stylus*, saith *Tertullian*, the
 “ *Apostles preached* before *they writ*, planted
 “ *Churches* before they addressed *Epistles* to them:
 “ On these Grounds I make no scruple to grant,
 “ that *Apostolical Traditions*, such as are *truly*
 “ so, as well as *Apostolical Writings*, are *equally*
 “ the *Matter of that Christian’s Belief*, who is
 “ equally secured by the *Fidelity* of the *Convey-*
 “ *ance*, that as one is *Apostolical Writing*, so the
 “ other is *Apostolical Tradition*.

Mr. *Thorndike* * in his *Epilogue*, published in
 the Year 1659. speaks as directly contrary to this
 Proposition now under consideration as we or
 Dr. *Hammond* have done, in these Words: “ Since
 “ they that are in love with their own Presump-
 “ tions, though never so dangerous to the su-
 “ preme Majesty, take whatsoever crosses them
 “ for a Derogation to the Scriptures, let thus
 “ much be said, to shew, that, by giving the

* Book 1. pag. 31.

“ Scriptures,

“ Scriptures, no Man may presume, that God
 “ intended to declare in them whatsoever is ne-
 “ cessary to the Salvation of all, clearly to all
 “ Understandings. But, if this must have been
 “ supposed as a Principle or Ground whereup-
 “ on we are to resolve all Controversies of
 “ Faith, it would have been requisite to have
 “ shewed us, that this Truth is, of all other, so
 “ much more clearly laid down in the Scriptures,
 “ as, that which concurs to the clearing of all,
 “ ought it self to be the most clear. Now, if
 “ we consider, that this Privilege, of containing
 “ all that is necessary to the Salvation of all,
 “ belongs not to any part, but the whole Bo-
 “ dy of the Scriptures, it would first have been
 “ said, What Scripture, speaking of the whole
 “ Body of the Scripture, hath established this
 “ Property or Privilege of it? For my part, up-
 “ on the best consideration that I can take, I am
 “ at a stand to find any Text of Scripture, any
 “ Letter or Syllable of the whole Bible, that
 “ says any thing at all, good or bad, of the
 “ whole Bible. So far is it from delivering this
 “ Property or Privilege of it; so far farther,
 “ from delivering it as the first Truth, in Terms
 “ so clear and unquestionable, as to make it a
 “ Presumption, to the deciding all that is or
 “ may become questionable concerning the Scrip-
 “ ture. The Words of St. Paul, * *All Scrip-
 “ ture, inspired by God, is also profitable for Doc-
 “ trine, for Reproof, for Correction, for Instruc-
 “ tion in Righteousness: That the Man of God
 “ may be perfect, being fitted for every good Work;*
 “ cannot be said of the whole Body of canon-
 “ ical Scripture being written before it was:

* 2 Tim. iii. 16, 17.

“ That is, when evidently, many Parts of the
 “ New Testament were not written, and evi-
 “ dently concerns every Part of God's Word,
 “ not the whole Body of the Scriptures. -----
 “ The Fashion is to allege, † *Ye shall take heed*
 “ *to do all the Word that I command you. Ye*
 “ *shall add nothing to it, nor take any thing from*
 “ *it. And, you shall add nothing to the Word*
 “ *that I command you, nor take any thing from*
 “ *it. That you may keep the Commandment of*
 “ *the Lord your God which I command you.*” * And,
 that it is threaten'd for a conclusion to the whole
 Scripture, “ *If any Man add to the Words of*
 “ *the Prophecy contained in this Book, God shall*
 “ *lay upon him the Plagues written in this Book.*
 “ *God shall take away from him his share out of*
 “ *the Book of Life, and the holy City, and the*
 “ *Things that are written in this Book.*---† There-
 “ fore is St. Paul also alleged pronouncing Ana-
 “ thema, if himself or an Angel from Heaven,
 “ or any Man shall take upon him to preach any
 “ other Gospel than that they had already re-
 “ ceiv'd. * And that therefore are the *Bereans*
 “ commended, that they did not admit even
 “ those Things which St. Paul, so great an A-
 “ postle, preached to them, without examining
 “ by the Scriptures whether so as he said or
 “ not.----But these Scriptures are as easily wiped
 “ away as they are alleged, if we go no farther
 “ than to shew that they inforce no such Prin-
 “ ciple as is pretended for the ending of all Con-
 “ troversies, that all things necessary to the Sal-
 “ vation of all Christians, are clear to all Chris-
 “ tians in the Scriptures. For what a pitiful In-

† Deut. iv. 2. xii. 32.

* Revel. xxi. 18, 19.

† Galat. i. 8, 9.

* Act. xvii. 11.

“ confe-

“ consequence is it to argue, that all things ne-
 “ cessary to Salvation are clear in the Scriptures,
 “ because *Moses* forbiddeth to add or take from
 “ his Law?---In like manner he that should add
 “ to, or take from, the Book of St. *John's* Reve-
 “ lations (take it, if you please, for the comple-
 “ ment of the whole Bible, and say as much ei-
 “ ther of the whole or any part of it) deserves
 “ the Plagues written there to be added to him,
 “ and his part taken away out of the Book of
 “ Life: For who doubteth but falsifying Scrip-
 “ ture is a crime of a very high nature? But so
 “ it will be whether all things necessary to Sal-
 “ vation be clear in the Scriptures or not. Nay
 “ falsifying the Sense of the Scriptures, not al-
 “ tering the Words, may deserve the very same,
 “ because the true Sense might and ought to
 “ have been cleared in the Scriptures, as not
 “ clear to all that are concerned in it. And may
 “ not St. *Paul* bid *Anathema* to whomsoever
 “ shall preach another Gospel, unless all things
 “ necessary to Salvation are clear in the Scrip-
 “ tures? First, let it appear, (which cannot ap-
 “ pear, because it is not true) that the Scrip-
 “ tures of the New Testament were written
 “ when he preached it: Or if not, that what-
 “ soever is clear in the Scriptures which we
 “ have, is clear in the Scriptures which they had
 “ when St. *Paul* preached. The *Bereans* had
 “ reason to examine St. *Paul's* preaching by the
 “ Scriptures, who alleged the Old Testament
 “ for it, and demanded to be acknowledged an
 “ Apostle of Christ, according as his preaching
 “ agreed therewith. But what needed his preach-
 “ ing, if the means of Salvation, which he
 “ preached, were clearly contained in the Old
 “ Scriptures?” From this, and much more,

which

which he has written to the same purpose, he draws this * Conclusion, "It remains that we affirm, whatsoever the whole Church from the Beginning hath received and practised for the Rule of Faith and Manners, all that to be evidently true, by the same Reason for which we believe the very Scriptures." † And a little after he says, "If the whole Church from the Beginning, have acknowledged certain Laws, by which they were governed in those things wherein the Communion of the Church consisteth; certain Governors, to whom they ought to give Respect according to those Laws, a Power of putting out of the Church (answerable to the Power of putting to Death by the Sword) into which the Power of Commonwealths is resolv'd: There is the Church, and always was such a Society, wherein the same Rule of Faith might be, and was always from the beginning preserv'd by Tradition and Custom, which is my present Business to shew. And if the Church always was so *de Facto*, then it always was so *de Jure*: If it always did hold Unity in the Faith and Communion in the Service of God by means of certain Laws, certain Rulers, certain Power of granting or refusing this Communion; then was there a Precept of God deliver'd to the Church, by the Apostles, commanding them so to live. For that which was as impossible to have been introduced without Conviction of the Will of God, as the Rest of Christianity, of necessity must go for a part of it. But, that in such variety of Mens Fancies,

* Epilogue, Book 1. Chap. 6. pag. 35.

† *Ibid.* p. 37.

“ Reasons and Inclinations, the Church consist-
 “ ing from the Beginning of all Nations, and
 “ dispersed all over the World, should of their
 “ own Inclination, not sway’d by any Informa-
 “ tion of God’s Will received with Christianity,
 “ agree in the same Laws and Rulers, submit-
 “ ting to the Exercise of the same Power upon
 “ themselves, is as impossible, as that the whole
 “ World should consist of the casual Concourse
 “ of Atoms, according to *Democritus* and *Epi-*
 “ *curus*.” And * again he says, “ Whosoever ac-
 “ knowledges our Lord Jesus to be the Christ,
 “ must acknowledge, whatsoever he teaches and
 “ delivers, either by himself, or the Apostles his
 “ Deputies, to be Law to the Church. That
 “ whatsoever it may appear any way, that the
 “ Apostles deliver’d to the Church to be observ’d
 “ in it, is of that Nature. ----- And if this
 “ may appear, then the Consent of this Corpo-
 “ ration will be as good Evidence as the subject
 “ Matter allows, whether any thing questiona-
 “ ble be part of it or not.” † And again, “ The
 “ Rule of St. *Austin*, how to discern what Tra-
 “ ditions do indeed come from the Apostles, is
 “ well enough known to be this; to wit, That
 “ which is observ’d over all the Church, though
 “ it cannot be discern’d when, where, or by
 “ whom it came first in Force, (that is, in his
 “ Times, by the Authority of what Synod it
 “ was settled) that must be deemed and taken to
 “ come from the Apostles themselves. ----- No
 “ Man can prescribe against any Rule of the
 “ Church, that it comes not from the Apostles,
 “ because it is not recorded in Scripture. And
 “ therefore nothing hindreth competent Evi-

* *Ibid.* Chap. 7. p. 40.

† *Ibid.* Chap. 21. p. 164.

“ dence to be made of the Authority of the
 “ Apostles, in some Orders of the Church, of
 “ which there is no mention in Scripture.

I have thought it proper to produce what these two very learned Divines of the Church of *England*, who lived and died in her Communion, have written to prove that *the Scripture is not so prescribed as the Rule for a Christian to walk by, and adhere to, as to exclude Tradition*. That the Reader may be satisfied this is not a Principle first advanced by us, but what has been maintained by eminent and learned Divines of this Church threescore Years ago, and upwards. I doubt not but I might have produced others, both before and since, of the same Communion, that have asserted the same, if I would give myself the trouble to search: But I conceive it to be needless to my purpose, two such eminent Men being sufficient to shew that it is not a Doctrine newly started, and that is the main Reason for which I have produced them. Neither do I urge what they say, as of Authority, to sway the Reader to our Opinion in this Matter because they have said it: For I do not conceive that they, or any others since the *Charismata*, or miraculous Gifts and Graces ceased in the Church, are of more Authority, as to any Opinion deliver'd by them, than my learned Opponent himself, or any other who is of a different Opinion from them. However, if their Reasons and Arguments are more cogent and convincing than those of the contrary Opinion, I hope the impartial unprejudic'd Reader will be convinc'd by these Reasons and Arguments which are so cogent. Now I conceive Dr. *Hammond's* Argument is unanswerable. *The adequate Object of the Christian's Faith are, says he, those Verities*

ties which have been revealed to us by God. This I think cannot be deny'd, for sure we are oblig'd to believe and obey the Will of God when duly revealed to us. *This Will of God was revealed to the Apostles to be by them conveyed to others.* This also I persuade my self all Christians are agreed in. *The Apostles preached before they writ, and planted Churches before they addressed Epistles to them.* This is apparent from the New Testament it self, and therefore cannot be disputed. From hence it follows that *what the Apostles preached or delivered to the Churches by word of Mouth, was as much the revealed Will of God as what they wrote.* This is a necessary Consequence, which I suppose will not be denied. Therefore it must be also granted, that *where we have as good Assurance that any thing was delivered by the Apostles by word of Mouth, as we have that any thing was written by them, they are equally the Matter of the Christian's Belief.* Whether there be any thing so conveyed to us, or whether the Apostles did deliver any one thing which they taught as of perpetual Use and Obligation which they did not put in Writing in some part or other of the New Testament, is another Question. It is sufficient for my present purpose, that if it can be shewed that there is any thing which can be proved to have been taught by the Apostles as of universal and perpetual Obligation, though they did not put it in Writing in some part or other of the New Testament, it is to be observed as the revealed Will of God. That is, when we have as good Evidence that one was *taught*, as we have, that the Books of the New Testament are Apostolical Writings.

Mr.

Mr. *Thorndike's* Arguments are no less clear than Dr. *Hammond's*, and though I have made a large Transcript from him, I could have much enlarged, and so I might have done by Dr. *Hammond* had it been necessary. I must grant indeed that Mr. *Thorndike* does not directly undertake to shew, that *what is not taught at all*, either clearly or but obscurely, *in the Scriptures*, may be necessary to Salvation, but only that *something may be necessary to Salvation which is not CLEARLY taught in the Scriptures*. Yet however he is pleased to limit his Proposition, his Arguments prove as much as I have produced them for, and their Consequence is plain and obvious: And his Reasonings do clearly prove, *that there is nothing in Scripture to prove that the Scripture contains all things necessary to Salvation*. For this is the Substance of his Argument, *No one ever pretended that all things necessary to Salvation are contained in any one Book of the Scripture, but only in the whole Scripture taken together*: That is, no one ever said or supposed, that *all things necessary to Salvation* are taught in the Book of *Genesis* alone, or in the Gospel of *St. Matthew* alone, or in any other one, two, or three, or more Books of the Old and New Testament, but only in all of them together, some things *necessary to Salvation* are in one part of the Bible, some in another; so they who maintain that *all things necessary to Salvation are taught in the Scripture*, are to be understood, not as speaking of any one, two, three, or more Books of Scripture, but of the whole Scripture together. This I take to be my learned Opponent's Opinion, * *who utterly denies that the Apostles taught any thing as ne-*

* No just Grounds, &c. p. 16, 17.

cessary to be believed or practised, which they did not put in writing in some part or other of the New Testament. Consequently, if the Apostles taught all things necessary to Salvation, which it is allowed on all Hands that they did, then all things necessary to Salvation are taught in the New Testament. This is plainly what he maintains: But Mr. Thorndike's Arguments evidently shew that this cannot be proved from any Text of Scripture, which he thus demonstrates: There is not any Text of Scripture, any Letter or Syllable of the whole Bible, that says any thing good or bad of the whole Bible; so far is it from delivering this Property or Privilege of it: that is, the Property or Privilege of containing all things necessary to Salvation. And if it do no where teach this Property or Privilege of the whole Bible, neither does it teach it of the New Testament, which is but a part of the Bible. I may add, that there is not one Text in the whole Scripture that says any thing at all of the New Testament as a part of the Scripture, or that refers us to it as a Book containing what is to be believed and practised in order to our Salvation: For all the Texts that have been produced by my learned Opponent, or indeed that can be produc'd, requiring us to search the Scriptures in order to obtain eternal Life, refer us, as both Mr. Thorndike and I have shewed, to the Scriptures of the Old Testament only. Upon what Ground then is it that we receive the Canon of the New Testament as the Rule of our Faith and Practice? It can be only upon the Tradition of the Church, which has always received that Book as containing the Revealed Will of God. Therefore, says Mr. Thorndike, it follows, that whatsoever the whole Church, from the Beginning,
bath

bath received and practised for the Rule of Faith
 and Manners, all that we affirm to be evidently
 true, by the same Reason for which we believe
 the very Scriptures. That is, whatever the
 Church has deliver'd as constantly and unani-
 mously to have been the Doctrine and Practice
 taught by the Apostles, as it has deliver'd the
 New Testament as the Writing of the Apostles,
 ought to be received, because we receive the
 Canon of the Scriptures upon the same Grounds
 only. This he demonstrates from the impossibi-
 lity of a constant and universal Consent in such
 things, without as great Conviction of the Will
 of God in one Point as the other. That in such
 variety of Mens Fancies, Reasons, and Inclina-
 tions, the Church consisting from the beginning of
 all Nations, and dispersed all over the World;
 should of their own Inclination, not sway'd by any
 Information of God's Will, agree in the same
 Laws and Rulers, submitting to the Exercise of
 the same Power upon themselves; I may add (or
 rather explain what he means by the Word Laws)
 agree to teach the same Doctrine, and to observe
 the same Usages in their Worship, is as impossi-
 ble, as that the World should consist of the casual
 Concourse of Atoms, according to Democritus or
 Epicurus. And he farther demonstrates, that
 Tradition may teach what is necessary to Salva-
 tion as well as Scripture, when he says, That
 whatsoever it may appear ANY WAY that the
 Apostles deliver'd to the Church to be observed in
 it, that is, whether they deliver'd it by Writing
 or by oral Tradition, is a Law to the Church.
 And if this may appear, then the Consent of this
 Corporation will be as good Evidence as the sub-
 ject Matter allows, whether any thing questionable
 be part of it or not. That is, if there be any

way of proving what the Apostles taught, it must be by the unanimous Consent of the Church, which is as good Evidence as the Subject will allow; and if the Church gives her Evidence that the Apostles taught any thing, it matters not whether the Apostles deliver'd it by word of Mouth, or by writing, the Evidence is still the same, and as much as the subject Matter allows: Whether any of the Points now questioned be thus evidenced, is nothing to the purpose of this Proposition. From whence, as he farther says, this Conclusion clearly follows, that *no Man can prescribe against any Rule of the Church, that it comes not from the Apostles, because it is not recorded in Scripture. And therefore nothing hindreth competent Evidence to be made of the Authority of the Apostles in some Orders of the Church, of which there is no mention in Scripture.* And it is manifest from what goes before, and from his whole Argument, that it is to be understood of things *necessary to Salvation*: So that this Conclusion may be fairly drawn from his Premisses, which he has prov'd, I think, beyond any reasonable Contradiction, *That nothing binds but that some things may have been taught by the Apostles, as necessary to Salvation, of which there is no mention in Scripture.* Consequently our learned Author's Proposition is false, when he asserts, * *that to teach any thing as of necessity to Salvation, which the Scripture has not taught at all, is to interfere with Scripture.* Since the Scripture has no where taught, *that all things necessary to Salvation are contained in it*; neither have the Apostles any where said, † *that they would or had put into writing, in some part or*

* No just Grounds, &c. p. 4.

† Ibid. p. 17.

other of the New Testament, whatever they design'd to be of universal and perpetual Obligation.

Therefore I must say it again, that it is a false Suggestion in our Opponent so frequently to insinuate, as he has done, that those who would prove any thing to be necessary to Salvation by Tradition, which the Scripture has not taught, either set up Tradition in opposition to Scripture, or derogate from the Authority of Scripture. For as the Scripture no where pretends to have taught us *ALL things necessary to Salvation*, as Mr. *Thorndike* has proved as well as any of us, it cannot derogate from the Authority of the Scripture to say that some things may be taught as necessary to Salvation that are not taught at all in Scripture, because to say so is not to say any thing that interferes with, or is contrary to Scripture. And if it do not interfere with Scripture, it is not opposite to Scripture. Does he derogate from the Honour of the Statute Book, who shall say that there are several Laws of the Land that are obligatory by Use and Custom, that we can shew no Act of Parliament for? Does a Man by asserting this, set up Custom in opposition to the Statute Law? None is so weak as to argue in that manner. And yet our learned Opponent's Argument for this Suggestion has no better Foundation. We maintain some things as necessary in the worship of God, which he conceives the Scriptures have not taught at all. We conceive we have proved them to be so by the Custom or constant Practice of the Church, which is commonly called Tradition. This he condemns as setting up Tradition in opposition to the Scripture. Is not this just the same as to say that he who sets up any thing as a Law of the Land by Custom, which is not mentioned in any Act of

Parliament, opposes the Statute Book. Now as it is allow'd on all Hands that Custom, how much soever it be the Law of the Land, must give place to an Act of Parliament; so we say as to Tradition, how much soever it be a Law to the Church, it must yield to Scripture. And as no Custom is of Force, or can oblige as the Law of the Land, if it contradict a Statute; so we say, that no Tradition can be a Law to the Church if it contradict the Scripture. But then on the other Hand, as every *Englishman* knows, if there be a Custom that does not contradict an Act of Parliament, though the Statute Book have directed or said nothing at all relating to that Custom, though there be nothing of it to be found in any written Law; yet that Custom if it appear to have been so time out of mind, that is, if the Original of it cannot be traced, or any time assign'd when it may appear not to have been a Custom, shall bind the Subject as much as if it had been written; and yet no body ever said or thought that so to declare Custom to be the Law of the Land, was to set up Custom against the Statute Book; or that to say a Custom, of which the Statute Book had said nothing at all, was the Law of the Land, interfered with, or was contrary to the Statute Book. And the Reason of this is plain, because though the Statute Book is most certainly the Law of the Land, and whatsoever is therein enacted lays an Obligation of Obedience upon all Subjects; yet that Book has no where said that nothing else shall be the Law of the Land, but what has been made to be so by some Act of Parliament. So we say that Tradition may be a Law to the Church, though it should teach something as necessary to Salvation which the Scripture has not

not taught at all, because though the Scripture has taught things necessary to Salvation, and what it has taught is the Will of God, and must therefore necessarily be obeyed; yet it has nowhere said that it has taught ALL things necessary to Salvation. And to assert this no more interferes with Scripture, than to say that Custom may be the Law of the Land interferes with the Statute Book. And as he that should give an Interpretation of an Act of Parliament contrary to Custom, and to all adjudged Cases founded upon that Act, would not be heard, though he might make the Words of the Act bear the Sense he puts upon them; so neither ought he to be heard who shall put a Sense upon any part of the Scripture contrary to what the Tradition of the Church has understood its meaning to be, though he might make the Words bear that Sense.

Therefore I must say it again, that it is a false Suggestion * to say, as our Opponent does, that *now we are taught to betake our selves not to Scripture, but Tradition, the Fathers and the Jewish Rabbies*. For this insinuates as if we would set aside the Scriptures, and prefer Tradition and the Fathers, and the *Jewish Rabbies* before it; which we have by no means done, although he had proved, as I think he has not, that the Scriptures have taught nothing at all concerning the Points we contend for. Because whether the Scriptures have taught any thing concerning them or not, we conceiv'd they did, and accordingly appeal'd to them and produc'd our Texts. Whether those Texts were to the Purpose or not, has no regard to this Suggestion; for he that

* No sufficient Reason, &c. part. i. pag. 3.

endeavours to pretend to prove a thing from Scripture, though he does not prove it thereby; yet certainly *does not teach that we are not to betake our selves to Scripture.* And though he brings Tradition, and the Fathers, and the *Jewish Rabbies* to prove the same Point, yet this is not bringing them in by way of opposition to Scripture, as our Opponent insinuates it to be. For how do we set these in opposition to one another, or give Tradition, the Fathers and the *Jewish Rabbies* a preference to Scripture, when we suppose them all to teach the same thing? We may be mistaken in our supposition, and quote the Scriptures to prove what they do not prove, but still we betake our selves to Scripture for proof, and therefore *do not teach that we are not to betake our selves to Scripture.* And if to endeavour to prove from Scripture and Tradition that which *Scripture has not taught at all*, is to teach that *we are to betake our selves not to Scripture but Tradition, &c.* how will our Author clear himself from the same Imputation, who has pretended also to prove from Scripture and Tradition that which *the Scripture has not taught at all*? That is, that † *Scripture, and not Tradition, is prescribed by our Lord to his Disciples, as the Rule they are to walk by*, in such manner, that if *Tradition teaches any thing as of necessity to Salvation, which the Scripture has not taught at all, it interferes with, or is contrary to, Scripture*; and pretends to have proved this also by a plentiful Tradition. Now I have shewed that this Doctrine is not taught at all in Scripture, and the Texts he has produced are nothing to the purpose, since if they are to be understood in an exclusive

† No just Grounds, &c. p. 4.

sense, they exclude the New Testament it self no less than Tradition: And if they are not to be understood in an exclusive sense, then they cannot exclude even Tradition. Therefore if the suggestion be good against us, it is good against himself, who has pretended to prove that by Tradition, which the Scriptures have not taught at all in a point *necessary to Salvation*. For sure it is *necessary to Salvation* to know what is the Rule of our Faith and practice. However whether he have been guilty of the Fault which he charges upon us or not, this is certain, that his Suggestion is false, when he insinuates, that in what has been written on our side of this Controversy, *we are taught to betake our selves not to Scripture, but Tradition, &c.* because how unlucky soever we may have been in betaking our selves to Scripture, to prove the necessity of the things we contend for, yet in Fact we have betaken our selves to Scripture as well as to Tradition, &c.

Having thus, I trust, sufficiently proved that our learned Opponent's Proposition, when he asserts that *Scripture, and not Tradition, is prescribed by our Lord to his Disciples as the Rule they are to walk by*, is false, if it be understood to mean the *only Rule*; so that whatever is taught by Tradition, as of *necessity to Salvation, which the Scripture has not taught at all*, deserves no regard, as he explains his meaning to be: And that two very learned and eminent Divines of the Church of *England* long ago demonstratively proved, that Tradition might convey the Will of God to us as well as the Scriptures; and where it did so it was to be obey'd, though the thing required was not taught at all in those sacred Writings; to shew that we had advanced no
new

new Doctrine unknown before to the Members of the Church of *England*, or what the Divines of this Church had never taught before: And having also shewn the falseness of our learned Opponent's Suggestion, as if we had taught that the Scriptures are less to be regarded than Tradition, &c. I shall now proceed to return an Answer to such parts of his *No just Grounds*, &c. as are written against my self in particular. Not doubting but the other Gentleman, who is likewise opposed in this Book, is well able to defend himself.

Among the things wherein he pretends we are agreed, * the first is, *that Scripture is given us as the Rule of our Faith*. Thus far I own we agreed. But whether it be the *only Rule* is another Question. And here it is that he takes occasion to mention my Complaint of it as an undeserved Charge against those of our side, that Christians are now directed by us, *to betake themselves not to Scripture but Tradition*, &c. And says, *As to the Fact it is a false Suggestion, the Doctor has only asserted, but not proved*. But I trust I have now proved it, by shewing that we have betaken our selves to Scripture, how unlucky soever we may have been in doing so. And with our Opponent, *I desire the impartial Reader to cast his Eye over both the † Reasons and Defence, and then declare freely to the World whether the Scripture is not appealed to in both, especially the latter*, whether pertinently or not is not to the purpose. And he that appeals to the Scripture, cannot be said to teach that *we are NOT to betake*

* *No just Grounds*, &c. p. 5. † See *Reasons*, &c. p. 8, 9, 28, 29, 30. Defence, p. 6, 11, 18, 19, 30, 32, 45, 46, 47, 64, 65, 90, 94, 95, 97, 103, 104, 109.

our selves to Scripture: except he expresses himself so as to shew he has not a regard to it as the Word of God, but only cites it as a Book of mere human Authority, which I am sure the Author he reflects on has not done. However, says our learned Opponent, *If this be a false Suggestion, then the contrary Assertion must be true, that according to the Doctrine of these Gentlemen, we are to keep close to Scripture in all Controversies, and particularly in that now before us, rather than to Tradition, &c.* Very right where there is a Competition, or Contrariety between Scripture and Tradition. But that has by no means been proved as to the now controverted Points.

The next Agreement betwixt us, * according to our learned Opponent, is, *That Tradition is to be made use of only so far as it is explicative of Scripture.* Upon which occasion he produces my Words, *We have taught no more than what the Answerer himself allows, that Tradition is of use for confirmintg what is deliver'd in Scripture, though not so fully and clearly as some other Doctrines are.* And † again, *That nothing is to be receiv'd as an Article of Faith, or of necessity to Salvation, that cannot be proved from Scripture; which is in effect what is maintained by the Church of England in its VIth Article; concerning which he observes, that I have made this frank Declaration, which he begs may be remembered. This I believe the Author of the Reasons will readily assent to, I AM SURE I DO.* But, says our learned Opponent, *How this will agree to the Necessity of such Usages as the Scripture nowhere teaches, will need some Explication.* I will therefore give an Explication of it. The Scrip-

* No just Grounds, &c. p. 6. † *Ibid.* p. 7.

tures themselves send us to Tradition, as * I have formerly proved. St. Paul says, † *Now I pray you, Brethren, that ye remember me in all things, and keep the Ordinances* (or *Traditions*, for so it is in the Original, *παράδοσεις*, as the Margin of our Bibles has it) *as I deliver'd them unto you.* And again, * *Therefore, Brethren, stand fast, and hold the Traditions which ye have been taught, whether by Word, or our Epistle.* And soon after † he says, *Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the Tradition which he received of us.* Here we see plain mention of St. Paul's Traditions; consequently of *Apostolical Traditions* deliver'd by *Word of Mouth*, as well as by *Epistles* or in *Writing*, and a *Condemnation* of those who do not equally observe both. Therefore if a Tradition be prov'd to be unquestionably *Apostolical*, though it be in a *Matter necessary to Salvation* (for *Matters necessary to Salvation* are not excepted) it may very well be said to be prov'd by *Scripture*, though that particular Tradition be not read there. Both because the *Scripture* does testify that the *Apostles* did deliver Traditions by *Word of Mouth*, as well as by *Epistle* or in *Writing*, and has no where said that those Traditions, which were deliver'd by *Word*, were afterwards put into *Writing*: And also has equally requir'd *Obedience* to those deliver'd by *Word* with those deliver'd by *Epistle*. Therefore I make no scruple to say, that what is prov'd to be *Apostolical Tradition*, is also prov'd by *Scripture*, because the *Scripture* expressly re-

* Necessary Use of Tradition, &c. p. 33.

xi. 2.

* 2 Theff. ii. 15.

† 2 Theff. iii. 6.

† 1 Cor.

quires our Obedience to such Tradition. And if this be not allowed to be a good Explication, then the VIth Article of the Church of *England* cannot be defended by Scripture; for the Scripture expressly teaches that Apostolical Tradition is to be observ'd, but no where teaches that all Apostolical Tradition is written in the New Testament. And that I understood it in this Sense, when I made that *frank Declaration* my learned Opponent *begs may be remembred*, will appear in what I have here said with regard to the Obligation of Apostolical Tradition, which is only a Recital of what I said in the Book in whole *Postscript* I made this Declaration. I therefore make no scruple to affirm with the learned Dr. *Hammond*, as before cited, that *Apostolical Traditions, such as are truly so, as well as Apostolical Writings, are equally the Matter of that Christian's Belief, who is equally secured of the Fidelity of the Conveyance, that as the one is Apostolical Writing, so the other is Apostolical Tradition.* And as I am persuaded he did not think this to be contrary to the VIth Article of the Church of *England*, neither do I.

He urges some other Acknowledgments of mine, as Matters wherein we are agreed. As * that *if any Competition arises between Scripture and Tradition, no Question is to be made, but the Scripture is to be relied upon, and the Tradition to be rejected.* And he seems to triumph in this as if it was all he pleaded for, saying, *Than which nothing could be better said, and fuller to our purpose.* And I can, and do assure the Reader on the other Hand, that the Answerer had never any Design to discard Tradition, or encourage any one else

* No just Grounds, &c. p. 6.

to discard it, any farther than it differs from Scripture; and whensoever it does this, we are taught by the Reverend Author that it ought to be discarded, which is as much as any of us desire. Now if this learned Author by the words *Differ from Scripture* understood what I have expressed by the word *Competition*, then indeed there would be no Difference between us on this Head. But by *differing from Scripture* * he understands *teaching any thing which the Scripture has not taught at all*; which as I have already observed, and I hope proved, is not interfering with Scripture, or contrary to it, as he pretends it is: And is the grand Mistake on which all he has to say is grounded. But what comes in *Competition with Scripture* is plainly *opposite to Scripture*, and must contradict something contain'd in Scripture; for where there is *no Opposition or Contradiction*, I see not how there can be a *Competition*. If I affirm what another does not gainsay, though he does not affirm it also, there appears no Opposition, no Competition between us. And this may also serve as an Answer to his other pretended Agreements, † where he cites me *as owning the Authority of the Scriptures as heartily and fully as himself, &c.* And allowing that nothing ought to be taught contrary to the Scripture.

Another Acknowledgment of mine, which he calls an Agreement * is, *That the Scripture is the Rule that we are stedfastly to adhere to, whensoever any unscriptural Tradition comes in Competition with it.* To which he is pleased to add, *even though it were the Mixture, Prayers for the Dead, &c.* And I frankly declare, that if I could see it prov'd as well as asserted, that these

* No just Grounds, p. 4. † Ibid. p. 7, 8. * Ibid. p. 7.
are

are not only *unscriptural Traditions*, which I do not think has been proved, but that *they come in Competition with Scripture*, which I am well assured neither has or can be proved, I would most readily and freely reject them: But here the old Mistake or Fallacy returns, and that is represented as *coming in Competition with Scripture*, concerning which our Opponent maintains the Scripture teaches nothing at all. But I have, I trust, proved this is *no Competition*, because there is no opposition in any of these Doctrines to any thing that is taught in Scripture. For if the Scripture teaches nothing concerning these Usages, as our learned Answerer frequently intimates, then it certainly teaches nothing opposite or contrary to them; and if the Scripture have nothing opposite or contrary to them, then they do not *come in Competition with Scripture*. What comes in Competition with Scripture, must not only *not be necessary*, but it must be *unlawful*. For what is contrary to Scripture cannot be lawful, because it is contrary to the revealed Will of God. And our learned Opponent, over and over declares *our Dispute is not about the Lawfulness of them*. And his ingenious Friend, the Author of * *No Necessity*, &c. is so far from thinking them *unlawful*, that he says, they are *desirable*, and would gladly have them restored in a regular Way. And is it desirable to have such things restored, tho' in the most regular Way imaginable, which come in Competition with Scripture, interfere with it, are opposite and contrary to it?

† Our learned Opponent, after all the seeming Agreements that he has discover'd betwixt him-

* *No Necessity*, &c. p. 1.

† *No just Grounds*, p. 8.
self

self and us, finds the Difference to be still very wide, notwithstanding this Appearance of an Accommodation. And what wonder, when all his Arguments are founded on a mistaken and fallacious Principle, that *the Scripture teaches ALL things necessary to Salvation*: And that *whatever the Apostles designed to be of universal and perpetual Obligation, they put in writing in some part or other of the New Testament*? A Principle founded neither upon Scripture nor Tradition; for as I have shewed from Mr. Thorndike, there is not a Text, a Word, a Syllable in Scripture to prove it, neither can it be prov'd by Tradition, as plentiful an one as he pretends to have for it, as I thought I proved in my *Postscript*, and shall do it more fully as I come to his Exceptions against those Proofs: Neither is it capable of being prov'd by any Reason not founded upon Scripture or Tradition, because it is a Matter of Fact preceding our Times, which can be prov'd by Evidence only. But I must say I know no Evidence, that *all things necessary to Salvation are contained in Scripture*, except it be the Evidence of such Divines as liv'd not 'till 1400 or 1500 Years after the Scriptures were written. And I confess there is plentiful Evidence enough of them, but they plainly liv'd at too great a distance from the Apostles Days to be competent Witnesses in this Case. St. Paul indeed says, * *That he shunned not to declare ALL the Counsel of God*. But that he put all the Counsel of God into writing, he no where declares, neither do any of the Apostles declare that any one or more of them did so. Therefore though there be Scripture Evidence that the

* Acts xx. 27.

whole Counsel of God was declared by the Apostles, yet there is no such Evidence of their putting *all* that Counsel into Writing in the New Testament. Therefore where we have as good Evidence, that the Apostles declared any thing to be the *Counsel or Will of God*, as we have to believe that the Books of the New Testament were written by them, we have as much Reason to believe that to be the Will of God, as we have to believe they wrote the Books of the New Testament.

Having thus shewn the Reason of our Disagreement, that it proceeds from the false Principle laid down by this Gentleman, and which generally passes for a Maxim with our modern Divines, that *there can be nothing necessary to Salvation but what is contained in Scripture*; I shall proceed with my Opponent to consider our Disagreements.

The learned Doctor, * says he, speaking of the forenamed Article of our Church, says, *We are for understanding it according as the Church of England requires us to understand it; that is, that when we undertake to prove any thing necessary to Salvation by Scripture, we do not interpret the Scripture in what Sense we please, or in such a Sense as we may put upon it without seeming to wrest it, but in such a Sense as is agreeable to the Doctrine of the ancient Catholick and Apostolick Church.* To this my learned Opponent Answers, *If he means only, that Tradition is the best Assistant to Scripture, to explain the meaning of it in obscure and difficult places, it amounts to no more than what has been agreed upon already. But if hereby he means, that any the plainest and easiest Texts of Scripture, such as that, I will drink no more*

* No just Grounds, &c. p. 8.

of the Fruit of the Vine, &c. or that other, Do this in Remembrance of me; or others of the like Nature, are not to be understood according to their plain literal Sense, but Tradition must be haled in to put a foreign Interpretation upon them, here he differs so widely from himself, that I must leave it to himself to try what Apology he can make for it; yet if this be not his meaning, it is not an easy matter to give an Account how he comes to be so concern'd to remove those Authorities the Answerer had brought to prove the Scriptures to be the Rule left us by our Saviour, and from whence we are to learn our Duty. I have, I hope, sufficiently shewed, how I come to be so concerned to remove the Authority he brought not to prove the Scriptures to be the Rule, which was never disputed, but the ONLY Rule left us by our Saviour; not from whence we are to learn our Duty, but from whence ALONE we are to learn it. I was therefore concern'd to remove these Authorities, because I believe the Principle to be false, and the Authorities to have been misapply'd. Then as to what he objects, that the plainest and easiest Texts of Scripture are not to be understood in their plain literal Sense, but Tradition must be haled in to put a foreign Interpretation upon them. I answer, that I am never for haling in Tradition or any thing else; I am not for forcing or wresting any thing, I desire when I see occasion to appeal to Scripture or Tradition, to see it fairly and clearly introduced without haling or forcing. And therefore as to the literal Sense of Scripture, where it seems plain, easy, and natural, I am always for taking it so, except some very plain Reason, such as the constant Tradition of the Church, interposes, why I should not understand it so.

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Therefore I think it proper to take notice of another Text that seems as plain and easy as our learned Opponent's Instances, and yet he himself, I am pretty confident, does not take it in its plain literal Sense; if he does, I desire he will let me know it, and I will publickly beg his pardon for supposing the contrary. I have mention'd it before * in my *Necessary Use of Tradition*, &c. and will here repeat it. "We read, † *Supper being ended*, or as Dr. Hammond says it ought to be rendred, *during the time of Supper, Jesus riseth from Supper, and layeth aside his Garments, and took a Towel and girded himself: After that he poured Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded: So after he had washed their Feet, and had taken his Garments and was sat down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I then your Lord and Master, have washed your Feet, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET, FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.* Now here is a positive Command, given at the time he gave the holy Eucharist; and no Intimation given, that he did not intend it to be literally understood. How shall any Man that is guided only by the Scriptures, without any regard to the Practice and Tradition of the Church, distinguish between this and the Precept for celebrating the holy Eucharist? Why, may he say, should one be observed, and not the other? Do the Words,

* *Nec. Use of Trad.* p. 89. † *Joh. xiii. 2, &c.*

“ *Do this in Remembrance of me, imply a stronger*
 “ *Precept than, Ye ought to wash one another’s*
 “ *Feet; I have given you an Example, that ye*
 “ *should do as I have done to you.”* I shall
 add, are the Words, *I will drink no more of*
the Fruit of the Vine, Do this in Remembrance
of me, plainer or easier Texts of Scripture than,
Ye ought to wash one another’s Feet? Why then,
 to return the Opponent his own Words, *are they*
not to be understood in their plain literal Sense, but
Tradition must be baled in to put a foreign Inter-
pretation upon them? For my part I can see no o-
 ther way of answering any one that should ask me,
 why they are not to be understood literally, since
 they are so very plain and easy, than by saying,
 that the Church has never understood them in a
 literal Sense. And if our learned Opponent should
 make the same Answer, might we not say, *Here*
he so widely differs from himself, that we must
leave it to himself to try what Apology he can
make for it? But if he can give another Reason
 why he does not understand these plain, easy
 Words in a literal Sense, beside the constant Prac-
 tice and Tradition of the Church, he would do
 well to let the World know it. The Reverend
 Mr. Deacon has put this Point home to him,
 and * demonstratively proved, that if he and
 those of his Communion do not wash one ano-
 ther’s Feet, his own Opinion and Arguments
 will furnish this Conclusion, that *they leave the*
Scripture, and set up Tradition as rather to be at-
tended to. And therefore very justly applies to
 him the Words of St. Paul, † *Wherein thou judg-*
est another thou condemnest thy self. And when this

* Plaintiff’s Charge disproved and rned upon him-
 self, p. 6. † Rom. ii. 1.

learned Gentleman has apologized for himself, and given his Reasons why those of his Communion do not wash one another's Feet, I am verily persuaded that will be a sufficient Apology for me, why I do not understand a seemingly plain, easy Text literally, when I have the Tradition of the Catholick Church to understand it otherwise.

His next Remark upon my *Postscript*, * is that I say, that *Scripture and universal Tradition are always of one side, and never had any Competition between them.* Whence, says he, it necessarily follows, that when any Tradition is not of the same side with Scripture, as in the present Controversy, that cannot possibly be an universal Tradition. If by not being of the same side, he means being contrary to Scripture, as I suppose he does, then it is certain the things in Controversy are of the same side with Scripture; for if they were contrary to Scripture, they would, they must be unlawful, which he does not pretend they are: But if he means any thing else, by *not being of the same side*, when he explains himself, I will endeavour to give him an Answer.

† It seems the Author of the *Appendix* had observ'd, that the *Answerer's* Texts, which are brought to prove that *Scripture, and not Tradition, is prescribed by our Lord to his Disciples, as the Rule they are to walk by*, do all relate to the *Scriptures of the Old Testament*: Which being an Objection that I have farther urged in my present Discourse against my learned Opponent's Application of those Texts, I think it very proper to take notice of his Answer; otherwise it may also be pretended to be a full Answer to all I have said on that Topick. Our Opponent's Re-

* No just Grounds, &c. p. 14.

† *Ibid.* p. 15.

ply then to this Relation of those Texts to the Old Testament is, *No wonder if that were all that were referr'd to before the New Testament was written; but this is no Evidence, that the whole Canon of Scripture was not still more to be depended upon, when it was once settled and compleated.* But this is an Evidence, that these Texts are not to be understood *exclusively*, as he understands them, that *Scripture is prescribed by our Saviour as the ONLY RULE*; since it is evident he did not intend those Scriptures which he prescribed, that is, the Scriptures of the *Old Testament*, should be the *ONLY RULE* for his *Disciples to walk by*, because if he had, he would not even at that very time he referr'd them to the Scriptures of the Old Testament, have also given them farther Directions by Word of Mouth, and afterwards by his Holy Spirit direct the several Books of the New Testament to be written as he saw occasion for them. It is certain then that the Texts our Opponent has produced, tho' they do prove *the Scriptures to be prescribed by our Saviour, as the Rule his Disciples are to walk by*, yet they do not prescribe them as a *sufficient Rule*; for if they did, he would not afterwards have prescribed them any farther Rule, as he certainly has done in the Scriptures of the New Testament: But he says, *this is no Evidence that the whole Canon of Scripture was not more to be depended on when it was once settled and compleated.* And is *more to be depended on* a sufficient Evidence that the Scripture is our *only Rule*? I may depend *more* upon *one Rule* than another, and yet not make the *Rule* which *I* more depend upon my *only Rule*.

The Author of the *Appendix* says farther, *Here is not the least Intimation against Tradition.* To which

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which the Opponent replies, *Nor is there the least Intimation for it, nor was it necessary there should be. The Answerer's Business was to shew, that Scripture was the Rule prescribed us: But this is a Fallacy, for this was not his only Business. His Proposition is, that Scripture, and NOT TRADITION, is the Rule prescribed us. And therefore it is his Business to prove, not only that Scripture is the Rule prescribed us, but that Tradition is also NOT prescribed us: Otherwise he does not prove his Proposition. And therefore if we prove, as we have done, that Tradition also is prescribed us, we overthrow his Proposition, how many Texts soever he can produce to shew that Scripture is prescribed us.*

*The learned Doctor, * says our Opponent, readily grants these Texts do send us to the Scriptures: But then he asks, what follows from all this? Is there a Word in these Texts against Tradition? To which he answers: I do not say there is, nor do I want one, as I have just now said, our Design not being to condemn Tradition, but only to keep it in its due Bounds, and to its just and proper Use. But then I must say, if these Texts do not condemn Tradition, and he does not say they do; if they do not shew that Tradition can teach nothing to be necessary to Salvation, which the Scriptures have not taught, as they certainly do not, to what purpose are they brought? How do they prove his Proposition? As to the due Bounds of Tradition, and the just and proper Use he is willing to allow it, I desire him to shew where the Scripture has set it those Bounds, or where it has assign'd it that just and proper Use he talks of. The Texts of Scripture we have produc'd pre-*

* No just Grounds, &c. p. 16.

scribing Tradition, are as unlimited and boundless as those he has produc'd which prescribe the Scriptures : They send us to Tradition in the same manner those he has produc'd send us to the Scriptures. I desire therefore to know what Authority he has to set Limitations to our Texts more than he will allow to his own. Why must Tradition be confined only to explaining some obscure Texts of Scripture, or to Matters not necessary to Salvation? I am sure the Texts which say, * *Keep the Traditions.* † *Hold the Traditions.* ‡ *Withdraw your selves from every Brother that walketh disorderly, and not after the Tradition he received of us,* have not confined Tradition to any such Bounds or proper Use as he speaks of, nor is there any other Text of Scripture that so confines it.

But the Opponent goes on, and says, *Whereas the learned Author of the Defence had produced some Texts of Scripture in favour of Tradition; and the Answerer had observ'd, that nothing more can be meant by Tradition in those places, but the Doctrines the Apostles taught the Christians, whether by Writing or Word of Mouth, the learned Doctor puts this Question; And did any one ever produce them to prove more, than that the Apostles taught some things by Word of Mouth, and did not put all they taught in Writing? Yet I am pretty confident he neither did, nor could take this to be the Answerer's Meaning.* Whatever the Answerer's Meaning might be, this was what he said, and I fairly quoted his Words. I know indeed they were not to his Purpose; but as to his Meaning, I pretend not to understand it. It was his Purpose to prove, that Scripture, and

* 1 Cor. xi. 2.

† 2 Theff. ii. 15.

‡ Ibid. iii. 6.

NOT TRADITION, *is the Rule prescribed us to walk by*; and in order to this Proof he quotes several Texts of Scripture; and when he is told, that in these Texts *there is not the least Intimation against Tradition*; he answers, † *No Scripture need be sought for to condemn it, since it is not Tradition, if rightly used, that he complains of.* So that tho' his Purpose be to *prove Scripture, and NOT TRADITION, is the Rule prescribed us*; and we tell him, that his Proofs do not come up to his Proposition, that they prove nothing *against Tradition*, then that is none of his Business, none of his Meaning. His Proposition is *directly against Tradition*, and the Texts are cited to prove the Proposition; but it is none of his Business to shew they are *against Tradition, if rightly used*, though there is not a Word of *rightly used* in the Proposition, nor does any one, that I know of, plead for *Tradition not rightly used*, nor yet for *Scripture, if it be not rightly used*; for Scripture may be abused as well as Tradition. Since then his Purpose or Proposition, and his Meaning or his Business, are so widely different from one another, how should I know his Meaning otherwise than by his Words?

However now he pretends to explain his Meaning, and says, *Tho' before the New Testament was written, the Apostles might reasonably refer their Auditors to what they had verbally delivered, it by no means follows from hence, that they did not AFTERWARDS put all they taught, as necessary to be believed or practiced, in Writing. And I am apt to think the Doctor will not undertake to prove they did not.* But I conceive it belongs to him that asserts they did, to prove that they did so.

† No just Grounds, &c. p. 15, 16.

That the Apostles did deliver some things by word of Mouth, which they had not put into Writing when St. Paul wrote some of his Epistles is most certain, there is Evidence for it: But whether they afterwards put into Writing all that they had taught by word of Mouth, as necessary to be believed and practised, has neither Scripture Evidence for it nor any other. So that if I should not undertake to prove the Negative, yet it would not follow that the Affirmative may be depended on. Nay if the Affirmative cannot be proved, as I am persuaded it cannot, neither does our Opponent pretend that he or any Body else has proved it; that is, if it cannot be proved, that *the Apostles put all they taught as necessary to be believed and practised into Writing*; then nothing hinders but we may believe that some things necessary to be believed and practised may have been transmitted to us by Tradition only. However let us see whether the Negative may not be proved in this Case; and I think I did prove it * in my *Necessary Use of Tradition, &c.* For I shewed that St. Paul writing to Timothy, † says, *Hold fast the Form of sound Words which thou hast HEARD of me.* Now what he had heard of St. Paul must be something which that Apostle had delivered to him by word of Mouth, and not in Writing. And that St. Paul had no Intention to put these things into Writing afterwards, nor supposed that any other of the Apostles would do it, is plain from what he says a little after. ‡ *The things that thou hast HEARD of me among many Witnesses,* that is plainly, the

* Nec. Use of Trad. p. 77. † 2 Tim. i. 13.

‡ 2 Tim. ii. 2.

things thou hast heard me teach by word of Mouth, not what I have put into Writing, *the same commit thou to faithful Men, who shall be able to teach others also.* What occasion for this? What occasion for *Timothy's Holding fast the Form of sound Words, which he had HEARD?* What occasion for his committing them to faithful Men, if they were already or AFTERWARDS to be all put into Writing? And certainly that *Form of sound Words*, that which *Timothy* had HEARD from *St. Paul* amongst many Witnesses, was something *necessary to be believed or practised*, or the Apostle would not have given such a charge concerning them. Here then is the Testimony of *St. Paul*, here is plain Scripture Evidence, that there was something *necessary to be believed and practised*, which had not been committed to Writing, nor was intended to be written at the time of *St. Paul's* Death. For I must observe this was the last Epistle that *St. Paul* wrote, as appears from those Words in it, * *I am now ready to be offered, and the time of my departure is at Hand.* So that *St. Paul*, when he recommended his Tradition to *Timothy* of some things *necessary to be believed and practised*, had written all that he intended to write, all that ever he did write; consequently neither did put in Writing all that he had taught, nor was of Opinion that any other of the Apostles would put those things in Writing: For if he had been of any such Opinion, there was no occasion why he should recommend the Transmission and Preservation of them by a faithful Tradition. If he or the other Apostles had thought fit to put the *Form of sound Words* into Writing, there had

* 2 Tim. iv. 6.

been no need of *Timothy's* taking such care to deliver it by Tradition. However our learned Opponent * utterly denies this Doctrine, and begs that I will shew any one thing that the Apostles designed to be of universal and perpetual Obligation, and did not put it into Writing. But I see not what Reason he has to desire this of me again, when I had done it before, and he had not refuted it. I had shewed that the Apostle St. Paul had delivered to *Timothy* a Form of sound Words, which he had not, nor ever did put into Writing, and which he required *Timothy* also to deliver to other Bishops after him: I say to other Bishops, because St. Paul requires it to be delivered to such as were able to teach others also, which I take to be the peculiar Office of Bishops and Presbyters. So that it was a *Depositum*, which St. Paul required to be committed to the Bishops and Presbyters in particular, and therefore there is no Question but the other Apostles delivered the same *Depositum* to the Bishops, which they also Ordained in their several Churches which were founded by them. That † a part of this *Depositum* certainly was the Form or Manner of administering the Ordinances of the Christian Church: And therefore where we find all Churches from the Beginning to have observed one common Form in the Administration of the Sacraments, or other Apostolical Ordinances, though we find nothing of that Form in Scripture, we may safely conclude this was part of that *Depositum* which was delivered by the Apostles to be handed down by Tradition.

* No just Grounds, &c. p. 17.

† Necessary Use of Tradition, p. 118.

Now I have shewed in my *Discourse upon the Liturgies*; Mr. Johnson has also shew'd the same in his two Books of the *Unbloody Sacrifice*; Bishop Hikes in his *Christian Priesthood*; Mr. Bingham in his sixth Volume of *Eccelesiastical Antiquities*; the Author of the *Reasons in the Reasons, &c. Defence, and Vindication*, have shew'd that in the Ministration of the Eucharist, it was the universal Practice of the primitive Catholick Church to mix *Water with the Sacramental Wine*, to eucharistize or bless the *Elements with a solemn Form of Thanksgiving*, for the Creation and Redemption of Mankind, which was accompanied with the *Words of Institution*, a *Prayer of Oblation*, with a thankful Remembrance of Christ's Death, an Invocation for the Descent of the Holy Ghost to bless and sanctify the Elements, and make them the *Body and Blood of Christ*, and a general Intercession for all Estates and Conditions of Men, and particularly for the Faithful deceas'd. It is true, the Liturgies of the several Churches differ in their Words as to these Prayers, and some few, a very few, in the Order of placing the Intercession and Invocation, but they all agree in Sense; and that is as much as it is possible they should do in a Form of sound Words deliver'd by Tradition. We know that even the *Lord's Prayer*, whilst deliver'd by Tradition only, was deliver'd in different Words, otherwise St. Matthew and St. Luke would not have written it in different Words from each other. And if in so short a time, as between our Saviour's teaching that Prayer to his Disciples, and St. Matthew and St. Luke's putting it into Writing, there was so much difference made in the Words of that short Prayer, though the Sense be the same, it can be no Objection against the Form found

found in all the Liturgies of the ancient Church, which were handed down by Tradition only for 300 Years, that it is differently worded in all of them, though the Sense be the same.

I doubt not but my learned Opponent will say, this is a begging the Question: But I must answer him, that it is not begging the Question, but proving it. For having prov'd that the Apostles did actually deliver a *Depositum* to the *Bishops* in particular, which they were to transmit to their Successors as they had received it, that is by Tradition, it follows that some part of this *Depositum* must be the Form of administering the Sacraments, and particularly the Eucharist. Therefore the good primitive Bishops having received such a particular Charge concerning this *Depositum*, we cannot doubt but they kept it faithfully; consequently that Form of administering the Eucharist, which they all faithfully kept, and unanimously transmitted to their Successors, was part of that *Depositum*, and these things now controverted are what we find they all faithfully observed, and unanimously transmitted to their Successors by Tradition for 300 Years before any of them put it into Writing. So that though I do instance in the things in Question, as what *the Apostles designed to be of universal and perpetual Obligation, and did not put into Writing in some part or other of the New Testament*, yet I do not beg the Question, but prove it: That is, I do not desire him to grant that the things I have instanced in are of universal and perpetual Obligation, farther than the Proof that they are so will reach.

However, an Instance may very easily be given of one thing at least which *the Apostles design'd to be of universal and perpetual Obligation,*
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and did not put it in Writing in any Part of the New Testament, and that is the Canon of the New Testament it self. I suppose our learned Opponent will not deny, but the whole New Testament is of perpetual and universal Obligation; but there is not a Text, a Word, a Syllable in the whole New Testament, that teaches that whole Book to be of universal and perpetual Obligation: And yet no body doubts (I mean no body who believes the New Testament to be the Word of God) that the Apostles and Evangelists who wrote that Book, design'd it to be of perpetual and universal Obligation. However they have no where told us that they did so. The Apostles and Evangelists indeed, who wrote the several Parts of it, have set their Names to some of them; and perhaps some Texts may be found speaking of some Epistle or Gospel as of universal and perpetual Obligation, but there is no Text to be found that says a Word of the whole New Testament, or that teaches us how many Books it consists of, and several Books in that Canon have no Testimony in Scripture, that they are of Divine Inspiration, or the Word of God. We have Tradition only to assure us of this; with relation to the three first Gospels, the Acts of the Apostles, and the Epistle to the *Hebrews*, not one Word in the New Testament to certify us, that these Books were written by any one of the Apostles, or by any apostolical Men, much less that they are the Word of God, written by Divine Inspiration. We have all this from Tradition only; so that here is one thing, and that a very considerable one, even the Rule of Faith, which the Apostles design'd to be of universal and perpetual Obligation, and yet they have not put it into Writing in any one Part or other of the

the New Testament, that they design'd any such thing.

Our learned Opponent * goes on, and says, *The Answerer having shewn from Scripture, that the sacred Writers prescribe us no other Rule of Faith but Scripture, he next proceeds to Tradition for it.* But I desire the Reader to consider how the Answerer has shew'd this from Scripture. All the Texts he has produc'd, † by his own Confession, prescribe only the Scriptures of the Old Testament for the Rule of Faith, which he speaks of: *But is the Old Testament then the only Rule of Faith prescribed by our Lord to his Disciples?* Yet all that he has prov'd from Scripture is no more than that the *Old Testament is prescribed as a Rule to walk by*: So that if those Texts are to be understood exclusively, and to teach that to be our *only Rule*, the New Testament is excluded from being a Rule of Faith, no less than Tradition. And if they are not to be understood exclusively, then they do not teach the Scripture to be the *only Rule of Faith*, and consequently are nothing to his Purpose. For if Scripture be not the *ONLY Rule of Faith*, and these Texts do by no means prove it to be so, then *Tradition* also may be a *Rule of Faith*, for any thing he has prov'd from Scripture to the contrary. Nay he owns also, that ‡ *there is not the least Intimation against Tradition* in any of these Texts. Indeed he pretends to limit Tradition, and set Bounds to it, that it shall teach nothing of universal and perpetual Obligation that is not taught in Scripture; but he does not shew, or pretend to shew, that the Scripture has set any such Bounds to it: they are purely Bounds of

* No just Grounds, p. 18. † Ibid. p. 15. ‡ Ibid.

his own making, or such as he has learn'd from modern Divinity, unknown to the Church for 1500 Years. Nor has he at all invalidated the Texts we have brought from Scripture, to shew that the Scripture it self sends us to Tradition. Let any impartial Person judge then, whether he has prov'd his Proposition by Scripture, *That Scripture, and not Tradition, that is Scripture alone exclusive of Tradition, is prescribed by our Lord to his Disciples, as the Rule they are to walk by.* Or whether, as he here says, *he has shewn from Scripture, that the sacred Writers prescribe us no other Rule of Faith but Scripture.* For the Texts he has cited, as himself confesses, prescribe only the Scriptures of the Old Testament; and if there be *no other Rule of Faith* but the Old Testament, the New Testament is certainly excluded from being any part of that Rule, and the Scripture has said nothing at all to his Purpose.

Let us see now if Tradition will help him any better: whether that, as he says, will *shew that this was the Doctrine of the ancient Christian Writers.* Of these, he tells us he produced Eighteen, out of which I have thought fit to take notice only of Seven. Very true, because I found nothing in the other Eleven that so much as seemed to the Purpose, nothing against Tradition. Let Men recommend Scripture as the Rule of Faith, let them say as high things as they please of it, provided they allow Tradition also to be a Rule for us to walk by, I will join with them. But our learned Opponent frequently forgets one part of his Proposition, and sets himself to prove the other, about which we have no Dispute. For we do not differ with him when he maintains *the Scripture to be the Rule prescribed us to walk by*, he cannot plead more heartily

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for that than we are ready to do: But our Difference is about those words in his Proposition, **SCRIPTURE AND NOT TRADITION**; so that he excludes Tradition from being any Rule for us to walk by, when he says there is *No OTHER Rule of Faith prescribed us but Scripture*. Therefore where any of his Authorities or Arguments tend not to prove this Point, but only to set forth the Excellency and Usefulness of Scripture, without beating down Tradition, we do not conceive they tend to overthrow any thing we maintain. And this is the Reason, as I alleged in my Postscript, why I took no notice of Eleven of his Fathers. They had said nothing to the Purpose, nothing that tended to depreciate Tradition, and therefore none of his Citations from thence bore any Relation to the Controversy. Neither did what he cited from the other Seven really and indeed depreciate Tradition, or confine it to the Bounds he and other Moderns have been pleased to set to it; yet forasmuch as he had represented them as doing so, I thought it proper to shew how he had misrepresented them: And that howsoever they may speak against those who set up Traditions for Apostolical which are not truly such, and declare such Traditions ought to be despised; yet they all of them pay a great Deference to all truly Apostolical Traditions, which the Catholick Church had ever received and observed, and would not suffer them to be depreciated.

The first of these Fathers, as the learned Opponent observes, is St. Jerom, and adds, that *though there are six different Passages out of this Father, teaching that we are to stick to the things that are written; that what has not Authority from Scripture is as easily despised as proved; that those Prophecies are not to be received which agree*

not

not with the Authority of the Old and New Testament; and that our Lord's Commands are to be attended to, rather than the Sayings of the greatest Men; and that we are first to learn our Duty from thence; he singles out only one as worthy of his Consideration. And with good Reason too; for what occasion had I to examine what was nothing to the Purpose? Did St. Jerom, when he said, *What has not Authority from Scripture is as easily despised as proved*, intend that Tradition was to be despised? How comes he then, as I shall shew presently, to argue so strenuously against Helvidius in behalf of a Tradition, which the Scripture has not taught at all? Could he think that Tradition was to be despised? If it was, why does he blame Helvidius for despising it? I could shew the same with relation to Jovinian, Vigilantius, and others, against whom he argues with Zeal and Earnestness, in behalf of Traditions, concerning which the Scripture is wholly silent, but that I am unwilling to swell the Controversy with more than is absolutely necessary to vindicate our selves. I say then, that when St. Jerom says, *What has not Authority from Scripture is as easily despised as proved*, contains no more than what he asserts in the first Passage, that we are to *stick to the things that are written*, and in answering one I answer both. Therefore as I did answer this first cited Passage, and that Answer not being thought satisfactory by my Opponent, I shall farther answer it here; I see no occasion there is particularly to answer the other. The other Passages have not so much as the Appearance of any thing to the purpose. For what Prophecies do we pretend to receive that agree not with the Scriptures? Have any of us pretended to set up new Revelations? Which of us has taught that our Lord's Commands are not to be attended to

rather than the Sayings of the greatest Men? Or which of us has said that we are not to learn our Duty first or chiefly from the Scriptures? But does St. Jerom say we are to learn our Duty nowhere else, because we are chiefly to learn it there? When the Opponent has shewn how these things are to his purpose; how they prove that *Scripture, and not Tradition, is the Rule we are to walk by*, it will be time enough to consider them: For indeed I cannot at present see how they prove any thing against us. What occasion then had I to swell the Controversy by the particular Examination of them?

Now as to the Passage which I did examine, the Words are these, *Ut quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus.* This, I said, * is so far from being against Tradition, the purpose for which it was quoted, if it was quoted to any purpose at all, that it is really an Argument for Tradition, and shews that in St. Jerom's Opinion Tradition is to be adhered to, where Scripture does not directly assert the contrary. Our learned Opponent says, upon this Occasion, *Here I must beg leave to set this Matter in somewhat a clearer Light.* And I readily agree with the learned Doctor, that Helvidius had taken upon him to oppose the perpetual Virginity of the blessed Virgin, as if she had had other Children after our blessed Saviour, and that St. Jerom set himself to confute this conceit of his, by enquiring into the several Texts of Scripture under which Helvidius had sought to shelter himself. But then I add, that St. Jerom having thoroughly examined them all, and shewn both by the Words themselves, and by other Expressions in Scripture, that none of them served the End for which they were produc-

* Postscript, p. 148.

ed, he concludes very much to the Answerer's purpose, ut quæ scripta sunt, &c. As we do not deny the things that are written, so we reject those that are not written. We believe God to have been born of a Virgin, because we read it; we do not believe Mary to have married after her Delivery, because we do not read it. Which is as full a Reference to Scripture concerning the Matter in Debate, as can be desired, and is an express Declaration, that no Tradition is to be received that is not evidently consistent with Scripture. But how this is to the Answerer's Purpose, as he pretends, I don't see. Has he any Adversary that pretends a Tradition is to be received that is not consistent with Scripture? I am sure this is a Suggestion he has no Ground for. What does not contradict the Scripture, is certainly consistent with Scripture, and we have none of us pleaded for any thing that contradicts the Scripture; he dares not openly say we have, but endeavours to persuade his Readers that we have, by such unfair Insinuations. But as, I thank God, he cannot justify this Insinuation, or prove that any of us have in any manner whatsoever taught that any thing is to be received which is contrary to Scripture (for were the things we plead for contrary to Scripture, they could not be *lawful*, which he allows them to be) this Passage of St. Jerom is nothing at all to the Opponent's Purpose, if it was produced to justify any thing wherein we differ from him: And if it cannot serve that Purpose, it can serve no Purpose at all relating to the present Controversy. For we have never maintain'd, that any Tradition is to be receiv'd that is not evidently consistent with Scripture: Yet because it proves this Proposition, and for no other Reason, he says, it is very much to the Answerer's Purpose. But I think it is very much to our Purpose; for if the An-

swerer would stick to his Purpose, that is, remember his Proposition, he is to prove, not barely that *the Scripture is the Rule for us to walk by*, but that *Tradition is no Rule*, where the Scripture is silent: And that when *Tradition teaches any thing as necessary to Salvation, which the Scripture has not taught at all, it interferes with Scripture*, that is, is contrary to it. Now here St. Jerom, as we do, argues in behalf of a Tradition, which the Scripture has not taught at all, that is, *the perpetual Virginity of the Virgin Mary*. Helvidius, like our Opponent, argu'd that this was contrary to Scripture, therefore was not to be admitted; and in order hereto, heaps up a great many Texts of Scripture, which he pretends prove that *Mary did not continue a Virgin after our Saviour was born*. St. Jerom, as we do, examines the several Texts, and shews they prove no such thing as Helvidius produc'd them for. And then says, *As we do not deny the things that are written, so we reject the things that are not written. We believe God to have been born of a Virgin, because we read it; we do not believe Mary to have married after her Delivery, because we do not read it. So we say, As we do not deny the things that are written; so when you pretend to prove any thing by Scripture, as Helvidius did, and, like him, tell us what the Scripture says nothing of, we reject those things as not being written. We believed that Christ prescribed the Scriptures of the Old Testament to be a Rule for his Disciples to walk by, because we read it; we do not believe that he excluded the New Testament, or Tradition, from being a Rule also, because we do not read it. But the Tradition St. Jerom pleaded for, did not regard any necessary Point concerning either Faith or Practice,*

tice, and this our learned Opponent insists much upon. *Though, says he, a Tradition that is not contrary to Scripture, nor has any other ill Consequences, may be safely, and in some Cases piously entertain'd, yet here is not the least Intimation that such a Tradition may make any thing a necessary Duty, which the Scripture says nothing at all of; which is what the Doctor would be at, though in flat Opposition to St. Jerom.* But how is this in flat Opposition to St. Jerom? Does St. Jerom say, that if the Tradition he defended against *Helvidius* had been a thing necessary to Salvation, it was not to be entertain'd, because the Scripture had said nothing of it? Where then is the Opposition to St. Jerom, if we should say, that *Tradition may make any thing necessary which the Scripture says nothing at all of?* I am sure it is opposite to what St. Jerom has said here. That Father certainly argues for a Tradition, which the Scripture says nothing at all of. He supposes it an Error in *Helvidius* to oppose it; but he makes no Distinction concerning the Authority of Tradition in Matters necessary or not necessary. And if our Opponent thinks fit to insist upon St. Jerom's Testimony in this Case, we must use his own Words, *As we do not deny what St. Jerom has written in this Case, so we reject what he has not written.* For here our learned Answerer would put upon us what St. Jerom has evidently not written. St. Jerom's Argument will certainly hold good against every Point maintain'd by our Opponent. That Scripture is a Rule prescribed by our Lord to his Disciples to walk by, we believe, because it is written. That Tradition is excluded by our Lord from being a Rule for his Disciples to walk by, we do not believe, because we read no such Exclusion in

Scripture. Neither do we believe, that if Tradition teaches any thing as of necessity to Salvation, which the Scripture has not taught at all, it interferes with Scripture, because we do not read it. Neither do we believe that the Apostles put into Writing all that they design'd to be of perpetual and universal Obligation, because we do not read that they did so. Whereas our learned Opponent, just like *Helvidius*, endeavours to put upon us that which is not written in Scripture, as if it was there written, though in flat Opposition to St. *Jerom*, whom he appeals to on this Occasion. And therefore I shall venture to say it again, that this Passage of St. *Jerom* is so far from being against Tradition, that it is really an Argument for Tradition; and shews, that in St. *Jerom's* Opinion, Tradition is to be adher'd to when the Scripture does not directly assert the contrary. And I shall add, that this Father does no where limit Tradition to things that are not necessary, or any where intimate *that Tradition cannot make any thing a necessary Duty, which the Scripture says nothing at all of*; so that our Opponent, otherwise than by Misrepresentation, can never make him to speak of his side. But I think it very plain that he is of ours, since he teaches that Tradition is to be adher'd to, where it does not contradict the Scripture, and does not limit it, as our learned Opponent does to things that are not necessary.

In the next place * our learned Opponent tells us, *That the Answerer had observ'd from Irenæus, that he promises to disprove the Tenents of the Hereticks from Scripture: That he says of the Gospel, the Apostles deliver'd it in the Scriptures to be the*

* No just Grounds, &c. p. 20.

Foundation and Pillar of our Faith; and complains of the Hereticks, that being confuted out of Scripture, they set themselves to accuse the Scripture; and in short, he blames them for depending more upon Tradition than they did upon the Word of God. But I desire to know where it is that *Irenæus* distinguishes between *Tradition* and the *Word of God*. May not the *Word of God* be deliver'd by *Tradition*? Was it not deliver'd by *Tradition* for above two thousand Years, from *Adam* to *Moses*? For Instance; Was the Promise God made to *Adam* concerning Christ, *that the Seed of the Woman should break the Serpent's Head*, less the *Word of God*, before it was written by *Moses*, than afterwards? This is another cunning Suggestion, as if those who maintain'd that *Tradition* may teach things necessary to Salvation, in some Matters wherein the Scripture is silent, had taught that something may be necessary to Salvation which is not the *Word of God*. But I must acquaint the Reader, that we do not believe any thing to be necessary to be deliver'd or observ'd in Matters of Religion, but as we believe it to be the *Word of God*; that is, as we believe it to have been required of God's revealed Will. Only we say, that as that revealed Will was transmitted by *Tradition* only for above two thousand Years; so, for ought appears to the contrary, some part of it may still be transmitted. Consequently, where we have sufficient Evidence that any part of God's revealed Will has been so convey'd to us, we think our selves bound to receive it as *God's Word*, though it be not written in Scripture, there being nothing in the whole Scripture teaching us that every part of God's Word is there written. Our learned Opponent, when he first quoted *Irenæus*, kept to the Word
Scripture,

Scripture, therefore I had no occasion to make this Observation before; but now he has thought fit to change his Phrase, and make Tradition opposite to the Word of God, as if God's Word could not be convey'd to us by Tradition, I thought necessary to take notice of it, and shew that he had no Grounds for that Variation of his Phrase. But what I answer'd then to these Citations from *Irenæus* was this, *To what purpose these Passages are cited I know not, unless it be to suggest, that those that oppose him deny the Divine Authority of the Scriptures.* Upon which he says, that he cited these Passages to shew that *Irenæus* long ago looked upon Scripture as the Rule of our Faith, and the proper Instrument for the deciding the Debates that arise amongst us; and that our Duty is to be learned from hence, but not from Tradition without Scripture. Now I must tell our learned Opponent again, that we never denied Scripture to be a proper Instrument to decide Debates in the Religion; but we are not therefore for excluding Tradition, if that happens to speak plainly and clearly, even where the Scripture is silent. Nor do I find one Word in any Passage he has cited from *Irenæus*, wherein he says, either in express Words, or by fair Consequence, that *our Duty is to be learned from Scripture alone, and not from Tradition without Scripture*, or in any Matter wherein the Scripture is silent; which is what our Opponent maintains and alleges him to say. So far from it, that I observ'd that *Irenæus* says, *What if the Apostles had left us no Scripture at all, ought we not to have followed the Order of that Tradition, which they deliver'd to those to whom they committed the Churches?* To which our learned Opponent replies, *Who doubts this? If we had had*

no Scriptures transmitted to us, without question it had been our Duty to make use of the best Light that could be got without them: But the Doctor will not say, our having the Scriptures to consult on all occasions does not quite alter the Case. But he should first prove, that we have the Scriptures to consult upon ALL occasions; that is, that whatsoever the Apostles design'd to be of universal and perpetual Obligation, they actually did put in Writing in some part or other of the New Testament. I have shew'd from St. Paul that this was not done in his Life time; because, in the very last Epistle that he wrote, he expressly speaks of a *Form of sound Words*, which he had not committed to Writing, which he charges Timothy to keep and commit to faithful Men, who may be able to teach others also. And I have also shew'd, both here and in my Discourse * of the *Necessary Use of Tradition*, &c. that the ancient Liturgies, or the Form of administering Divine Ordinances, was a part of that *Form of sound Words*. And it does not appear, that this *Form of sound Words* was committed to Writing by any other of the Apostles after St. Paul's Death, or that it was afterwards put into any part of the New Testament. I shall observe farther, that St. Paul's Writings make a very considerable part of the New Testament, that he is more particular than any other in the Account given of the Institution of the holy Eucharist, and how it was to be administered; and not one Book of the New Testament, which was written after his Death, so much as mentions that Sacrament; Yet even he had not put all that he had taught concerning that Matter in Writing, but deliver'd a *Form*

* Necessary Use of Tradition, &c. p. 117.

of *sound Words*, a Form of administering Divine Ordinances by Tradition. It is certain the whole Form of administering the Eucharist, which the Apostles design'd to be of universal and perpetual Obligation, is not put in Writing in any part of the New Testament. And therefore our having the Scriptures to consult (I can't say on ALL Occasions, because on some Occasions they may be silent) has not so quite alter'd the Case, but that it is still our Duty, where they are silent, to make use of the best Light that can be got without them. Our learned Opponent also says, that *when Irenæus sends us to Tradition, he speaks of determining a Question of small Importance, and by consequence no necessary and essential Part of our Religion.* But did he therefore suppose, that if it was of greater Importance, and necessary, and essential to Religion, Tradition was not to be regarded. That was certainly very far from *Irenæus's* Purpose. His Business was to refute the Hereticks, who denied the Fundamentals of Religion: And he urges against them the Tradition of the Churches founded by the Apostles, and argues, that tho' it was in a Question of small Importance, they ought to be determin'd by such Tradition; much rather in Matters of greater Importance, and which were a necessary and essential Part of Religion; the Tradition of which those Churches would be sure to preserve with more than ordinary care. It was plainly for this Reason, that *Irenæus* mentions a Question of small Importance, not that he thought, as our learned Opponent would infer, that Tradition was not to be adher'd to in Matters of greater concern; but that, if Tradition ought to be attended to in smaller Matters, it should much rather be attended to in greater.

And

And therefore he observes, that those Nations, who had receiv'd and preserv'd the Christian Religion by Tradition only, without any Scriptures at all, had no Hereticks amongst them. *Thus,* says he, *by means of that old Tradition of the Apostles, they admit not so much as a Thought of those strange things taught by the Hereticks :* So that it is evident, he allow'd as much to the Testimony of Tradition, in Matters of the greatest Importance, as in smaller Matters. He did not confine Tradition to the Determination of lesser Points only, as our Answerer does.

I could in the same manner proceed to examine his other Citations from the Fathers, and shew that they have all spoke of our side the Question rather than of his; but I shall at present forbear for the following Reasons. First, because, I fear I may swell this Answer too much; it being already larger than I at first propos'd. In the next place our learned Opponent having by no means proved his Proposition from Scripture, (since the Texts he has produced do as much exclude the New Testament from being a Rule to us as they do Tradition) if the Fathers spoke never so clearly for him it would signify nothing; because it would be contrary to his Proposition to believe, that Tradition can make that necessary, which the Scriptures have not taught at all: For if his Proposition, that *Scripture and not Tradition*; that is, Scripture without Tradition, and exclusive of it, *is prescribed by our Lord to his Disciples, as the Rules they are to walk by*; if it cannot be proved from Scripture, as I have shewed it cannot, all the Proofs that can possibly be mustered up from the Fathers can be of no service to him, because the Proposition it self excludes them. But the principal and chief Reason why
I shall

I shall not give my self any farther trouble to examine the Passages he has produced from the Fathers, is because I am very willing to grant him that they do declare for the sufficiency of the Scriptures; but then it must be granted, that they do also press the necessity of adhering to Tradition, even though it be in Matters which the Scriptures have not taught at all: And this is done by the very same Fathers, as (not to heap up new and unnecessary Citations from them) I shall shew particularly in *St. Basil*, cited both by my learned Opponent and my self. * He cites him as saying, that *It is a manifest Falling from the Faith, and a great Instance of Pride, either to set aside any thing of those that are Written, or to introduce any of the things that are not Written.* With several other Passages to the same purpose. And I have also cited him as saying as much also as we can desire in behalf of Tradition. † Particularly this, *These Decrees and Declarations are commanded in written Doctrine: But we receive the others as given to us in Mystery from the Tradition of the Apostles, which are both of THE SAME OBLIGATION with regard to Godliness. But no Body contradicts these, who has the least Experience of Ecclesiastical Institutions. For if we reject the unwritten Customs, as of no great Authority, we shall imprudently do an Injury to the Gospel it self, or rather bring what is there taught to a bare Name.* Therefore instead of barely urging such seemingly different Passages of the Fathers, one against another, of which many might be heaped up, I shall choose to decline that Method, and only shew how these Passages are to

* No sufficient Reason, &c. part. i. pag. 13.

† Postscript, p. 162.

be reconciled; that so the Reader may not run away with a Notion that the Fathers contradict one another, and several of them themselves also, and thence be induced to think them not worthy of credit in any thing they say, but may learn indeed what was their real Sentiment in the Point now disputed, and thence judge whether speaks most agreeably to their Opinion, we or our Opponent. And in considering these two Passages of St. *Basil*, we examine all that is said by the Fathers on both sides of the Question; the other Fathers, as I am ready to prove, if our Opponent should deny it, saying what is equivalent to both these seemingly opposite Passages of this Father.

Now I did upon this occasion set the Opinion of St. *Basil* in a clear Light, and consequently of the other Fathers who had spoken as he did; and that the Reader may see whether our Opponent or we speak according to the real Sentiments of the Fathers, I will shew what both he and I have said concerning what has been cited from St. *Basil*. He says, * with regard to this Father's saying, *That both written and unwritten Traditions are of equal Obligation*, that he shall make no other Reply to it but this, *Either this Doctrine is well consistent with what this and the other Fathers have taught about taking Scripture for our only sure Rule, or it is not. If it be, I have no need to concern my self about it. If it be not, but shews this Father to clash both with himself, and with others of the ancient Writers; this is the worst way in the World for recommending their Traditions as Infallible, and for this Reason so far as it holds, it tends only to prove the contrary. The same may be said likewise of what is alleged from Epiphanius, St. Augustine, and St.*

* No just Grounds, &c. p. 29.

Chrysostom. Consequently it is very indifferent to him whether the Fathers are to be reconciled or not, whether they speak agreeably to themselves or one another. So he can overthrow our Opinion, he cares not what becomes of his own Proposition; which I have shewed is not to be proved by Scripture, at least that he has not proved it from thence; and if the Fathers clash so with themselves and one another, that there is no dependence upon what they say, their Declarations in Favour of his Proposition are worth nothing. Nay what will become of the Canon of Scripture it self, which he owns * has no other Evidence but Tradition? Therefore if he had no regard for his own Proposition, but was willing to part with it so he might get an Advantage of us; yet I am sorry to find he can so easily give up the Canon of Scripture, by representing Tradition, its only Evidence, as a thing that deserves no regard: For if the Fathers that have handed this Tradition to us clash with one another, what regard is due to their Traditions? But suppose the Fathers may be reconciled to one another, and it may be shewed that they do not clash in this Matter, but speak consistently with themselves and one another: Then it seems *he has no need to concern himself about it.* This is very strange: Is it necessary that if they are to be reconciled, it must be in Favour of his Opinion? He had no occasion to think so, if he would have vouchsafed to have considered what I have said on this Matter. I desire to know if the very same Answer would not serve us as well as it does him. Either St. Basil's Doctrine, that *it is falling from the Faith, and a great*

* No just Grounds, p. 53.

Instance of Pride, either to set aside any thing of those that are written, or to introduce any of the things that are not written, is well consistent with what this and the other Fathers have taught about written and unwritten Traditions as of equal Force, or it is not. If it be, we have no need to concern our selves about it. If it be not, but shews this Father to clash both with himself and with others of the ancient Writers; this is the worst way in the World to prove his Proposition from the Tradition of the Fathers or their unanimous Testimony. Nay, if the Fathers thus clash with themselves and one another in the Testimony they give concerning our Adherence to Scripture and Tradition, how shall we credit their Evidence for the Canon of Scripture it self? Is not this Argument as full against him as against us? And does not he lie under an Obligation to reconcile the Fathers to themselves and to one another, as much as we do, tho' he seems to think it does not concern him?

Now I had shew'd how these Passages of St. Basil, and consequently all the seemingly different Passages of the Fathers, relating to this Question, are to be reconciled; that when they spoke of Scripture as the only sure Rule, they spoke with regard to Articles of Faith: When they spoke of the Obedience that was due to Tradition, and declar'd it to be of the same Obligation with the Scriptures, they spoke of the Forms of Administring the Eucharist and other Divine Ordinances. I was sensible that these two Passages, if understood with regard to the same thing, must be contrary to each other; so that both could not be true, and if I did not let the unlearned Reader see how the Difference was to be reconciled, and that when they spoke of the

sufficiency of Scripture, they spoke it only with regard to the Articles of Faith; when they spoke of the sufficiency of Tradition, even without Scripture, they spoke of religious Worship, and the manner how it was to be perform'd, he might run away with a Notion, that the Fathers were a Company of silly Fellows that taught Contradictions, that were neither agreeable to one another, nor yet to themselves; that not only one contradicted what another had said, but that the same Fathers contradicted in one place what they had said in another, and therefore their Testimony was not to be regarded. A Notion that I was sensible had too much prevail'd, and, if not obviated and shew'd to be false, must bring the Canon of Scripture it self into question, which, as our learned Opponent allows, depends entirely on their Evidence: And yet notwithstanding such seeming Contrariety must necessarily affect our Evidence for the Canon of Scripture, it is very indifferent to him whether it is to be reconcil'd or not. So that he may gain his Point, *that Tradition alone is not sufficient to make any thing a necessary Duty, which the Scriptures have not made so*, he cares not tho' he gives up the only Evidence we have for the Canon of Scripture. But I was cautious how I gave up so material a Point, and therefore shew'd that these seemingly contrary Passages in *St. Basil*, and consequently in the other Fathers, were reconcilable, and said, *The Articles of Faith are clearly set down in Scripture, and were taught to all, even before Baptism: But the Manner of Celebrating the Eucharist, and the same may be said of other Apostolical Institutions, is not there, as St. Basil intimates, so fully set down; that was given in Mystery, as he observes; that is, in such manner*

ner as to be kept secret from all that were not admitted to partake of it, for which we have many other ancient Testimonies beside this, as might be proved from many Passages of the Fathers, if it were needful, and for this Reason, he says, was deliver'd by Tradition only; for had it been put into Writing, it might have come into the Hands of the Heathen, or others from whom they thought proper to have it conceal'd. And this Tradition he asserts to be of equal Obligation with the written Word. So I did reconcile the Ancients to themselves and to one another, in reconciling these two seemingly contrary Passages of St. Basil, and shew'd, that though they did maintain the sufficiency of Scripture alone, as to Articles of Faith, yet they also maintain'd, that in Matters of religious Worship, Tradition alone might make that a necessary Duty which the Scriptures had not made so. And thus, and no otherwise, are they perfectly agreeable to themselves, and to each other. And therefore, when I had so clearly shew'd how the Fathers taught nothing that was really contrary to themselves, or to each other, in these seemingly different Assertions, because in one Case they were to be understood as speaking of Articles of Faith, which they acknowledg'd were to be learn'd from the Scriptures alone, and that Tradition was only a subsidiary Assistant to corroborate and confirm what was taught in the Scripture; and in the other where they said, that Tradition made that necessary which the Scriptures had not taught at all, they spoke with regard to religious Worship. These Assertions being thus applied to different Cases, are very consistent with each other. And therefore, tho' this Doctrine be well consistent with what this and the other Fathers have taught about taking Scrip-

ture for our only sure Rule; yet our Opponent has need to concern himself about it; for being found to be consistent, nothing can be more opposite to his Proposition, that Tradition cannot make that a necessary Duty which the Scriptures have not taught at all; these several Declarations of the Fathers, if consistent with each other (as I have shew'd they are) being very contrary to it.

What I have here said, I find confirm'd * by Mr. Thorndike, who has shew'd from several Instances, that the Fathers acknowledg'd the Sufficiency and Clearness of the Scriptures, and that yet at the same time they represent those things as necessary Duties, which are prescribed by Tradition only. † He proceeds to reconcile them, and says, "Allege they what they can allege out of the Fathers, to shew, that they acknowledge the Scriptures both sufficient and perspicuous; I shall not be troubled at it, but shall willingly concur to acknowledge the same. ----- Consider now what is alleged on the other side, how resolutely, how generally the Tradition, both of the Rule of Faith, and of Laws to the Church, is acknowledg'd even by those Witnesses, whose Sayings are alleged to argue the Sufficiency, Perfection, and Evidence of the Scriptures. Is it civil, is it reasonable to say, that the Writers of the Christian Church make it their Business to contradict themselves, which no Scholar will admit either Infidels, Pagans, Jews, Mahometans or Hereticks to do? Is it not easy to save them from contradicting themselves, by saying, that Tradition of Faith containeth nothing that is

* Epilogue, Book I. chap. xxxi. p. 181, &c.

† Ibid. p. 186.

“ not in the Scriptures, but limits the Meaning of
 “ that which they contain ; Tradition of Laws
 “ may contain that which is not in the Scrip-
 “ tures, for the *Species* of Fact, but is derived
 “ from the Scriptures, for the Authority from
 “ whence it proceeds? Or, is it possible by any
 “ other Means, reasonably to save them from
 “ contradicting themselves?” Afterwards * in
 his Book concerning the *Laws of the Church*, he
 shews us, that by the *Tradition of Laws* here men-
 tion’d, he means Traditions concerning the Eu-
 charist, and other divine Ordinances, for those
 are the things which he there ranks under the
 Head of the *Laws of the Church*. And † there
 he says of the Eucharist in particular, “ I do
 “ maintain, that the Order of Celebrating the
 “ Eucharist, and the Prayer which it was from
 “ the Beginning solemniz’d with, were from the
 “ Beginning prescribed the Church by unwritten
 “ Custom ; that is, by Tradition from the Apo-
 “ stles, containing, tho’ not in so many Words,
 “ that it was not lawful to use more or less, yet
 “ the Matter and Substance of the Consecration
 “ of it, together with the Matter and Substance
 “ of the Necessities of the Church for which
 “ it was offer’d, as receiv’d from the Beginning,
 “ was every where known to be the same.”
 Thus he not only reconciles these seemingly op-
 posite Passages of the Fathers just as I have
 done, but also says there is no other way of do-
 ing it. And if it be so, our learned Opponent,
 I conceive, has some need to concern himself
 about it, or else his plentiful Tradition will do
 his Cause no service.

* Epilogue, Book III. † *Ibid.* chap. xxiii. p. 211.

In the next place my learned Opponent * observes, that I say nothing to what he *had related concerning the Opinion of divers of the Foreign Churches in this Behalf*: And seems displeased with another Gentleman for *throwing them aside at once, as if because they were erroneous in some things, it were impossible for them to be right in any*. Now I must confess I took no notice of them for the same Reason that Gentleman gives for throwing them aside, † *because our learned Opponent, as well as we, disowns their Reformation, and rejects their Communion*. But why is this an insufficient Answer when coming from one of us, and yet an Answer to the very same effect, when coming from himself, is thought *so full that he expects to bear no more about it*? For this is the Answer he gives ‡ to a Passage cited as from St. Jerom, *That howsoever those Words are found in St. Jerom, they are only spoken as from a Luciferian*. And it must be a bad Cause that wants the Doctrine of a known Heretick to support it. May not we answer, *because the Luciferians were erroneous in some things, was it impossible for them to be right in any*? I am well satisfied this learned Opponent is not able to prove the *Luciferians* to have maintained more and greater Errors than those which are maintained by the foreign reformed he has named. Therefore he ought to think the Answer made in one case as sufficient as in the other.

But * there are two other Authorities he observes I thought my self obliged to take notice of; one is taken from the Author of the *Rea-*

* No just Grounds, p. 31.

† *Append. to the Necessity of an Alteration*. p. 154.

‡ No just Grounds, p. 20.

* *Ibid.* p. 31.

sons, and the other from my self. I gave the same Answer to both in my Postscript, which being not thought Satisfactory by my Opponent, I shall therefore vindicate. My Words are these, *When we build our Hopes upon what has no Foundation in the Word of God, this is not Faith but Presumption.* The Author of the *Reasons* had said, of some Customs urged by the Answerer as mention'd in Scripture, that *These Customs, tho' mention'd in Scripture, are not mentioned as Commands, or binding Rules for Practice.* Thereby acknowledging (as the learned Answerer supposes) that nothing less than a Scripture Command and binding Rule for Practice, can make any thing a necessary Christian Duty. To which my Answer was, *May not a thing have a Foundation in the Word of God, and be a Scripture Command and binding Rule for Practice, though neither I, nor any Person living at the distance we do from the Age when the Scriptures were written, could have discovered it to be so, if we had not been led to it by Tradition?* Here he refers me to my own Conscience, *Whether I had any such Thought in my Mind when I first wrote these Words?* To which I answer positively that I had. I did then believe, as I do still, that there are some things in Scripture which I should not have discovered to be there, if I had not been led to it by Tradition. As for Instance, I should never have discovered that Episcopacy was to be learned from the New Testament; that is, that *Bishops, as superior to Presbyters, are the only proper Successors to the Apostles in the whole of their Office,* if I had not been led by Tradition to find it there: And if the Church had been govern'd by Presbyters without Bishops, during the second, third and fourth Centuries, I should not have found it

there yet. But being led by Tradition, I trust I have been able to find it in the Scriptures: And I suppose so has our learned Opponent also. For he pretends to be a Member of the Church of *England*, and that Church teaches, * *That it is evident unto all Men diligently reading holy Scriptures and ancient Authors*, not evident from the holy Scriptures alone, but the holy Scriptures joined with ancient Authors; *that from the Apostles Time, there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons.* So again as to a thing's being mentioned in Scripture as a Command and binding Rule for Practice, I should not have known that the first Day of the Week, or the Lord's Day, had been mentioned there for that purpose, that is, as a Command and binding Rule for Practice, if I had not been led by Tradition to understand it so, there being not a Word in Scripture intimating that it is mention'd there with any such Design. So that I see no occasion for our learned Opponent's saying, that *he does not understand my meaning.* Or how he can here apply his Maxim, that *what is not and what does not appear to be, are to be put in the same Class.* As if I had spoke of things that did not appear to be at all. Whereas I spoke of such things, which, tho' they did not appear to be by Scripture alone, yet by the Assistance of Tradition did appear to be. And I desire him to shew me which of the Texts he has produced for the Observation of the First Day of the Week, teaches it to be a Command and binding Rule for Practice without the Help of Tradition? Or how all of them together can sa-

* Preface to the Form and Manner of making, ordaining and consecrating Bishops, &c.

tisfy us that they do so, if Tradition did not discover it to us? So that he might very well have spared the causeless Reflection he makes, as if I desired him to suppose some unknown remote possibility: whereas I desire nothing to be supposed, but appeal to plain Fact, as I think I have shewed it to be in these two Instances. But beside this which I have here said in Vindication of my former Answer, I will now give him another to satisfy him, or at least the impartial Reader, that what I then said is reconcileable to my present Doctrine and Practice. I said, that *To build our Hopes upon what has no Foundation in the Word of God, is not Faith but Presumption.* Have I taught that we may build our Hopes upon any thing that wants a Foundation there? I am pretty certain I have not. How then have I taught any thing contrary to my former Assertion? But it does not follow, that because I am not to build my Hopes upon what has no Foundation in the Word of God, that therefore I am bound to no Duty not expressly required in Scripture. Our Opponent himself allows that the Observation of the Lord's Day has a Foundation in Scripture, though I am sure he can produce no Command for it. Besides, I have shewed that the Ancients, as well as I and Mr. *Thorn-dike*, plainly distinguished betwixt Matters of Faith, and Matters of Practice or Religious Worship. And though they would not admit Tradition to prescribe any thing as necessary in a Matter of Faith, they nevertheless maintained that Tradition might teach some things which the Scripture had not taught in Matters of Practice: Which notwithstanding have their Foundation also in Scripture from the general Rules there given concerning them, tho' some particulars

lars are left to be handed by Tradition. Again, the Author of the *Reasons* says, *These Customs, though mentioned in Scripture, are not mentioned as Commands and binding Rules for Practice.* These Words the Answerer says, *necessarily imply that nothing less than a Scripture Command and binding Rule for Practice, can make any thing a necessary Christian Duty.* But I cannot see that they necessarily imply any such thing. All that they do necessarily imply is, that the bare mention of any thing in Scripture is not sufficient to make it a necessary Duty; but if it had been mention'd as a Command it would be so, but does by no means necessarily, or indeed at all, imply that it might not be made a necessary Duty by Tradition, which did not here come into the Question.

After this * my learned Opponent says, that *Though the sufficiency of Scripture, and its being the Rule of Faith has been freely acknowledged, the Doctor intimates it to be his Opinion, that we live at too great a distance from the Age wherein the Scriptures were written, to know what Duties are taught by them, and must have recourse therefore to Tradition, to learn what they were designed to teach us, and to pick up a good part of our Duty only from thence. As if Christianity were a Religion intended only for the learned Part of the World, and none may hope to know even so much as what is of necessity to Salvation, unless such as have time enough to spare, and are willing to spend the chief part of their Days, or perhaps the whole of them, in finding out what they ought to have made the great Business of their Lives to practise.* This is pretty good Declamation, but very poor

* No just Grounds, p. 34.

Arguing. It is matter of Fact that the Scriptures themselves, as written by the divine Pen-men, are to be had in dead Languages only, which are understood by none but the learned Part of the World. But does God's ordering this by his Providence look as if he intended Christianity in these latter Ages should be a Religion only for the learned part of the World, since by his Providence he has so order'd it, that only they can read the Scriptures as they were deliver'd by the divine Pen-men? The only Answer that can be made to this, is, that God intended, when the Languages wherein the Scriptures were originally written should be no longer vulgar, they should be translated by learned Men into the vulgar Languages: But then in this Case the Unlearned must depend upon the Skill and Integrity of the Learned for the Scriptures themselves; that is, for a faithful Translation of them, since without a Translation they cannot consult them, or learn any thing from them. And since these learned Men want Infallibility, which the holy Pen-men had; how shall the Unlearned know whether the Translators have not either ignorantly or inadvertently, or even designedly given them a wrong Sense of the Scriptures? How shall they know where they may depend on their Translation, and where they may not, even in material Points, and in Matters necessary to Salvation? Thus to give an Instance of an inadvertent Passage in our own *English* Bible, that very Passage which our Opponent * produces to prove the Necessity of Infant Baptism. Our Translation says, † *Go ye therefore and TEACH all Nations, baptizing them*

* No Necessity, &c. p. 26, 27.

† *Matth.* xxviii. 19, 20.

in the Name of the Father, and of the Son, and of the Holy Ghost : TEACHING them to observe ALL things whatsoever I have commanded you. From this Passage, as it thus stands in our *English* Bible, there is a numerous Sect amongst us that argue Infants to be plainly excluded from Baptism, because they are incapable of being taught or instructed beforehand. They plead the Text is positive, that all who are to be baptiz'd, must be taught or instructed before they receive that Sacrament as well as afterwards. That the same Word *Teach* is twice set down, once before the Command to baptize, and once after it, to shew that it is as necessary before as after; and therefore those that are incapable of being taught, are thereby made incapable of being baptized. And certainly the Argument had been good, if our Saviour had really used the Word *Teach* before baptizing as well as afterwards, as our Translation intimates that he did. That very Word must have excluded those from Baptism, who were incapable of being taught; consequently Infants could not be admitted to it by virtue of this Command. The Words *all Nations* would have been limited by the Word *Teach*, to those only who did actually receive Instruction, and must have excluded not only those who had refused Instruction, but those also who were incapable of receiving it. But if we go to the Original, we shall find that our Saviour used not the Word *Teach* before *Baptizing*, but only afterwards. That his Command is, *Disciple all Nations, baptizing them*: And then comes *Teaching them*, &c. Now to *disciple*, or to *make any one a Disciple*, is not to teach him, but to receive him into your School or Family, in order to his being taught there; consequently our Saviour has

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not here commanded us to *teach all* before we baptize them, but to *disciple* or take them into his School or Family by baptizing them, that there they may be *taught to observe all things whatsoever he had commanded*, as they become capable of observing them, which makes a wide difference in this Case. For though Infants cannot be actually taught or instructed in their Infancy, being not capable to receive Instruction, yet they are capable of being made Disciples, of being admitted into the School or Family, in order to their being taught; but how shall the unlearned Part of this Nation see this? What must an unlearned Man do in this Case? If there be an Error in the Translation he can't discover it; and if the Original only is to be depended on, and not the Translation, and that Original is to be understood only by the learned Part of the World, it looks as if *Christianity was a Religion only intended for the Learned*: * And such Reflections upon our Translation of the Scripture, as not giving the true Sense of the Original, cannot serve to any other purpose than to unsettle Peoples Minds, and fill their Heads with Doubts and Perplexities, lest they should never be able to understand what the plain Words of Scripture mean. This is our learned Opponent's Argument against Tradition's teaching any thing as necessary to Salvation, which is not taught by the Scriptures: And we see it is full against the Scriptures themselves, and therefore cannot be admitted as an Argument of weight by any good Christian. It may amuse a little at first hearing, but when consider'd is evidently of no force.

* No just Grounds, &c. p. 32.

God, who certainly foresaw that all this would happen, that the Languages wherein the Scriptures were originally written would become unintelligible to the Vulgar, and that there would be a Necessity to have them translated into known Tongues, as there should be occasion, and that these Translations would not always be exact and free from Mistakes, did therefore appoint an Order of Men, one part of whose Business it should be to teach and instruct the People in the Duties which were required of them. For he ordain'd, * that *the Priest's Lips should keep Knowledge, and that they should seek the Law at his Mouth: For he is the Messenger of the Lord of Hosts.* So that though Christianity be a Religion intended for the Unlearned no less than the Learned, yet God has so order'd it, that it is, even in things necessary to Salvation, to be taught by the Learned; and without such Teaching, I see not how the Unlearned should understand it. † The Eunuch read the Scriptures, but could not understand them without a Guide: God has therefore appointed Guides to instruct the Ignorant, and to teach those that are Unlearned, which it had been needless to have done, if Christianity had been a Religion intended to have been fully understood, even in things necessary to Salvation, by all that could read or hear the Scriptures in their own Language. Therefore it is no Objection against Tradition to say, that if we make that necessary, we make Christianity a Religion only for the Learned, for the same Objection lies against the Scriptures themselves: The same Provision God has made for the Unlearned in one Case, is sufficient

* Mal. ii. 7.

† Acts viii. 31.

in the other also. They must receive Instruction from God's Priests, and seek the Law at their Mouths. And if we that are Priests did but faithfully discharge our Duty in this Point, there would be no occasion for any * *to spend the chief part of their Days, or it may be the whole of them in finding out, what they ought to have made the great Business of their Lives to practise*; as our learned Opponent objects, that the making Tradition necessary must bring to us. None but the Priests or Guides would be obliged to spend their time in searching and examining what are Apostolical Traditions, and what are not so. Neither need they to spend the chief part, much less the whole of their Days, in this search. Would they but spend as much time to qualify themselves for the Priesthood, as is commonly employed in qualifying a Man for any other Profession, or even a common Trade; they would easily judge what Traditions have *Antiquity, Universality and Consent* to support them, and what have them not. For all such Traditions will certainly be found older than the Council of *Nice*; and all that the Christian Writers have left us, which preceded that time, may be diligently and carefully examined in less than seven Years: And for the Unlearned, they must receive the Traditions of the Church, as they do the Translations of the Scripture, from the Learned.

But is not this like the Church of *Rome*, to lead the People blindfold, and not give them leave to judge for themselves, but they must depend intirely in their Religious Concerns upon the Word of a Priest? I answer, that the People have no more dependance upon their Priests, in the

* No just Grounds, &c. p. 34.

matter of Tradition, than the nature of the thing it self obliges them to, with regard to the Scriptures. It is certain they must depend upon the Fidelity of the Priests, or at least upon them and such of the Laity as are learned in the Original Languages of the Scriptures, to know whether the Scriptures are rightly and faithfully translated or not: And they need no other dependance upon any to be taught the Traditions of the Church. God himself has appointed his Priests to be the Guides of his People, and has threatned them severely if they lead them amiss; and therefore it is the Duty of the Priests, and ought to be their great Care and Concern to discharge this Duty faithfully; and if they do it not, they make themselves *partakers of other Men's Sins*, and must expect to be severely punish'd for it. 'Tis true, this has not prevented Priests from misguiding People committed to their Charge. And God himself complains of it, saying, * *Ye are departed out of the Way, ye have caused many to stumble at the Law, ye have corrupted the Covenant of Levi, saith the God of Hosts. Therefore have I also made you contemptible and base before all the People, according as ye have not kept my Ways, but have been partial in the Law.* Therefore when we find that we Priests, and even our Priesthood it self, is grown contemptible, we have some Reason to enquire if we have not offended God in this manner: Whether we have guided the People in those Ways of Salvation which the Apostles and primitive Fathers did, who were therefore honourable among the People, and will be so to all Generations. But still the Question recurs, what must the People do if

* Mal. ii. 8, 9.

their Guides mislead them? Or how shall they know whether they are misled or not? I answer, This Question affects the Scriptures as much as it does Tradition. They may know whether a Tradition have *Antiquity, Universality, and Consent*, by the same Means that they may learn whether the Scriptures are rightly translated into their vulgar Tongue; that is, by enquiring of those who are capable of giving them Information in that Matter: But what if their Guides misagree? I answer again, this affects the Scripture as well as Tradition. The Learned have misagreed both in their Translations and Interpretations of Scripture, as much as they have done in the Matter of Traditions, which are Apostolical and which are not so. And to confine the Knowledge of our Duty to Scripture only, makes not the Christian Religion more easy to the Unlearned, than it may be though we join Tradition with it.

The short of the Matter is this, the Unlearned must be taught their Religion by the Learned; the Nature of things has made this necessary, whether Scripture alone contain all things necessary to Salvation, as well in Matters of religious Worship as in Matters of Faith, or whether Tradition is to be joined with it. They must learn from their Guides what is the right Translation of the Scripture; they must learn from them what are Apostolical Traditions, which have the Consent of all Times and Places; that is, what the whole Catholick Church, for many hundred Years after the Apostles, has taught us to be necessary: And they need not blindly follow their Guides any more in one Case than in the other. It is indeed the Duty of the Priests to be their Guides, and to direct them in the Way of Salvation: And when a

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Question arises, as in the present Controversy, or any other, it is proper for the Priests to give the People their Reasons why they would guide them in this or that manner, and each Man must judge for himself which it is proper for him to follow, according to the best of his Understanding. If he finds the Arguments on both sides are above his reach, so that he cannot form a Judgment for himself, or at least dares not depend on his own Judgment in the Matter, let him apply to some other Priest, whom he has reason to believe is impartial, that will fairly answer his Doubts; but let him first ask, whether he has studied the Controversy? whether he knows what each side has to say? whether it be not a Matter he has never thought of or examin'd? For if he be a stranger to the Controversy, his Judgment is of no weight. The Blind will then lead the Blind, and we know the Consequence. If he says that he has examin'd the Matter, and has formed his Judgment accordingly, let him then give his Reasons for that Judgment; and if the Inquirer thinks them satisfactory, he must act accordingly 'till he sees better Reason for the contrary: But let both the Guide and the Inquirer too be satisfied, that they are biassed by no secular Views whatsoever in the forming their Judgment, that they seek only Truth, and are ready to embrace it at all Hazards.

But, as I have observed before, it may be difficult after a Controversy is started, to find a Person that is perfectly impartial in the Matter. And therefore the safest Direction for the Unlearned, and those that dare not depend on their own Judgment in such a Case, is to take the Judgment of those learned Men who have written before the Matter was so brought into Controversy,

fy, if any such are to be found. Or if they have written since the Controversy, have yet plainly written without any View or Regard to it, and seem to have had no Concern about it. And some such I have shewed we have in the present Case.

Thus as to our learned Opponent's first Proposition, *That Scripture and not Tradition, is prescribed by our Lord to his Disciples as the Rule they are to walk by*: And that it is so prescribed, as that if any thing be taught as of necessity to Salvation, which that has not taught at all, it interferes with it; the Consequence of which is, that the Doctrine and Practice of the Primitive Catholick Church lays no Obligation of Obedience upon us, and that without some Scripture Rule we are not bound by any Authority of the earliest Ages of the Church, which are contrary to the Directions or Orders of the particular Church wherein we live: The learned Dr. Hammond, (a Person we have Reason to believe well qualify'd to give his Opinion in this Matter, and who did not give it before he had thoroughly considered and studied the Point, since he gave it not 'till he published a second or third Edition of his Book) asserts, * *That if the particular Church wherein I was Baptized, shall by Authority or Law set up that, which if it be not contrary to plain words of Scripture, is yet contrary to the Doctrine or Practice of the universal Church of the first and purest Times, Meekness requires my Obedience and Submission to the Catholick Apostolick Church, and not to the Particular wherein I live. And if for my doing so I shall undergo Persecution*

* Practical Cat. Lib. 2. Sect. 1. first Vol. of Works, p. 31.

of the Rulers of that particular Church, Meekness then requires me patiently to endure it, but in no Case to subscribe to, or act any thing contrary to this Catholick Doctrine. Here then is one whom I think our learned Opponent himself must own to be an impartial Judge as to this Proposition, and one that had duly consider'd, and was well qualify'd to determine it. And therefore an unlearned Person, who cannot examine the Matter himself, may safely rely upon his Judgment in this Point. He will say perhaps that this learned Person nevertheless lived and died in the full Communion of the Church of *England*, and pleaded for none of the now controverted Points as we do. But I answer, that it does not appear that he ever examined them, and made it a Matter of Enquiry, Whether the Church of *England*, and the Catholick Primitive Church, were agreeable to each other in these Matters or not. He was engaged in Controversies of another kind, and excellently defended the Church of *England* against *Papists* and *Puritans*; and tho' in his great Reading it cannot be doubted but that he met with something relating to all these Points, yet it does not appear that he ever examined their Antiquity and Universality. Therefore upon this occasion it is proper for an unlearned Person, who dares not depend on his own Judgment, to seek out for one whom he may depend upon as an impartial Judge, to satisfy him whether the Points now controverted have that Antiquity, Universality, and Consent which we say they have, and which our learned Opponent denies. Which brings me to

His second Proposition, where he maintains, that *The Tradition* pleaded for the four controverted Points, is not so full and unquestionable as

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it is represented to be. That is, that they do not appear to have been the Doctrine or Practice of the universal Church in the best and purest times. Here the Unlearned have also another (whom I suppose our learned Opponent being a *Non-juror*, will also own to be an) impartial Judge, on whose Opinion he may depend, and that is Bishop *Hickes*. For he says expressly, * *In whatsoever all the ancient Liturgies agree among themselves, and every one of them with the Account we have in Justin Martyr's, and in the xii, xiii, and xiv. Chapters of the Apostolick Constitutions (which answer so exactly to the Celebration of it, as describ'd by Justin) that must needs be Primitive and Apostolical, and the consenting Suffrage, i. e. the consentient Doctrine and Practice of the ancient Catholick Church.* Of this sort, amongst other things not controverted, he particularly mentions the *nequa*, or Mixture of Water with the Sacramental Wine, which with the Bread they offered up, to God the Father. The Expressions of these Gifts here set before thee, these Gifts of which thou standest not in need in the Prayer of Oblation, and the Prayer in the Consecration unto God the Father to send down his holy Spirit upon the Sacrifice to make the Bread the (mystical) Body, and the Cup the (mystical) Blood of Christ. This Prayer is expressly in all the Greek Liturgies, and virtually in the Latin, where they pray to God to sanctify the Gifts. Here are three of the Points contended for plainly declared by this learned Bishop to have had the consentient Testimony of the universal Church in the best and purest times. And he might have said the same as to *Prayers for the Dead*, which is the fourth, upon the ve-

* Christian Priesthood, p. 140, 141, 3^d Edit.

ry same Grounds, as even the Unlearned may be convinced of by reading the ancient Liturgies lately publish'd in our own Language, with my Discourse upon them. However, though he has said nothing on that Head here, he has done it in his Controversial Letters with a *Popish* Priest, where it might have seem'd proper to have denied the Antiquity and Universality of the Practice, if he could have done it fairly; but as he could not, he frankly owns it. The *Popish* Priest * had objected to him, that *in the ancient Catholick Church, People in all Nations, not in Africa alone, as is now pretended, pray for the Dead.* † To which he directly answers, *Yes, Sir, they prayed for the Dead.* And then explains the manner of their praying for the Dead just as we have done, and shews it to be very different from those Prayers which the Church of *Rome* has appointed for Souls supposed to be in Purgatory. Here perhaps our learned Opponent may also say, that notwithstanding Bishop *Hickes* was of this Opinion, he still lived and died in the Communion of the Church of *England*. Very true, and for that very Reason I quote him as one whose Judgment must be allow'd to be impartial; and for his Learning, Skill, and Knowledge in these Matters, that is also beyond dispute, no Man had studied them better. Whatever his Practice was, this is certain, he has determin'd very fully against our learned Opponent's second Proposition, *That the Tradition pleaded for the four controverted Points, is not so full and unquestionable as it is represented to be:* And his living and dying in the Com-

* Second Collect. of Controvers. Letters, p. 22.

† *Ibid.* p. 86.

munion of the Church of *England*, shews that his Judgment was impartially given. Had he acted otherwise, the Unlearned might have had some Grounds to fear or question his Impartiality.

Thus have I shewed the Unlearned, who may be unable or fearful to depend on his own Judgment, where he may find Men of excellent Learning, whose Understanding in the Matters they determin'd is not to be question'd, and whose Impartiality is indisputable; and for the Learned they must be capable of judging for themselves. I can therefore only intreat them to study the Point, impartially to examine the Arguments on both Sides, search the Scriptures and the Fathers, and from thence form a right Judgment. And if all Priests would faithfully discharge their Duty, and acquaint themselves with the truly Catholick and Apostolick Traditions, by diligently reading the ancient Fathers together with the holy Scriptures, and accordingly instruct the People committed to their Charge in the Knowledge of all that was believed and practised by the universal Church of the best and purest Ages, * as I have shewed the Church of *England* requires her Priests to do, the Unlearned will find no more difficulty to understand the Christian Religion so taught, than if no recourse was to be had to Tradition, and they were to be taught from the Scripture only.

I thought it expedient to be thus particular in answering what he says concerning Christianity, *as if it must be a Religion intended only for the Learned part of the World, if recourse is to be had to Tradition to understand it*; because though it

* Necessary Use of Tradition, &c. p. 2.

be really as weak as any of his other Arguments brought against us, yet nevertheless if not fully confuted and shewed to be false, it may sway more than any thing he has said besides. For all the World is sensible that Christianity was design'd to be the Religion of all Mankind, of the Unlearned no less than the Learned: And therefore if a Necessity of having recourse to Tradition would make it more difficult to be learned by the Vulgar, it would be an insupportable Objection. Whereas indeed there is no more difficulty in one case than in the other, if the Church had been always careful, as it ought to have been, to have preserv'd the Apostolical Traditions, and the Priests had been diligent in learning those Traditions, and instructing the People according to them. So that if through the Negligence of the Church and of the Priests, it has been difficult to discover the true Apostolical Traditions; this has happen'd only through the Fault of Men, and not thro' the Nature of the thing. The Vulgar lay under the same difficulty as to the Scriptures, when they were for several Ages lock'd up in a strange Language: And if the Priests had been, or yet would be as diligent to inform themselves and their People, in the true Catholick Traditions of the primitive Church, as they have been to render the Scriptures into plain *English*, they would, both Learned and Vulgar, better understand both the Scriptures and the Christian Religion than, I fear, we now generally do.

*Next, says our learned Opponent, * the Doctor proceeds to the Testimony of the Talmud, for which he argues in this manner: If the Scriptures were*

written in a Language that is now spoken in no part of the World, and we must learn that Language from the Traditions of those that have lived since, and even from the Jewish Talmud, as contemptibly as he is pleased to speak of it, then I do not see how we can know the most natural genuine Sense of our Saviour's Words, without the Help of those Traditions, or even the Jewish Talmud. This he turns off, as if it was proving *idem per idem*, as much as to say, adds he, If we must learn the Sense of the Scripture from Tradition and the Jewish Talmud, then we must learn it from those Traditions, and even from the Jewish Talmud. I will therefore put what I said into a categorical Syllogism, and then let the Reader judge if the Terms are the same.

That Book which is written in a Language, that is now spoken in no part of the World, and which Language can now be learned only from Tradition, and the Jewish Talmud; that Book cannot be understood without the Help of Tradition, or even of the Jewish Talmud.

The Scriptures are a Book written in a Language, that is now spoken in no part of the World, and the Language of the Scriptures is to be learned only from Tradition and the Jewish Talmud.

Therefore the Scriptures are not to be understood without the Help of Tradition, or even of the Jewish Talmud.

Now I conceive that a Book, and the Language wherein a Book is written, are distinct and different Terms; otherwise all Books, that are written in the same Language, would be the same Book. My Argument plainly runs thus: No Book is to be understood without understanding the Language wherein it is written, therefore

therefore whatever Helps are necessary to understand that Language, are necessary Helps to understand that Book. Tradition and the *Jewish Talmud* are necessary Helps to understand the Language of the Scriptures ; therefore Tradition and the *Jewish Talmud* are necessary Helps to understand the Scriptures. And now I leave it to the Reader to judge if this be proving *idem per idem*, as he represents it to be.

Then * he endeavours to vindicate himself from misrepresenting a Quotation from Bishop *Walton*, concerning the *Talmud*. I charge him as insinuating, that the Bishop represented the *Talmud* as *deserving no Regard at all*. He does not deny the Charge, but only says, *He can't imagine how what Bishop Walton says, even as I have cited him, is to my Purpose*: That he only says, *it is not altogether to be rejected, which may very well be, if but the lowest Degree of Regard may be had to it*. But I conceive the *lowest Degree of Regard* is something more than *no Regard*. And the *lowest Degree of Regard* is sufficient for our Purpose. We desire to make no other Use of it, than to learn from thence the meaning of a Scripture Word or Phrase, † as we would learn it from a *Lexicon* ; and can a lower Regard be paid to a Book of that sort? So that it is as much to my Purpose as I desire, if but the *lowest Degree of Regard* may be paid to it.

A little after he endeavours to vindicate himself from mistaking, in a Citation he had made from Dr. *Prideaux*, and says, *Pray, good Sir, wherein lies this dreadful Mistake? You tell us Dr. Prideaux, speaking of the Jerusalem Talmud, says, This and the Misna being the ancientest Books*

* No just Grounds, p. 38.

† Postscript, p. 168.

the Jews have, and both written in the Language and Stile of the Jews of Judea, our Countryman, Dr. Lightfoot, hath made very good use of them, in explaining several Places of the New Testament. And has the Answerer said any thing against this? If not, as most certainly he has not, what is he to be blamed for? And pray, good Sir, where do I say the Mistake lies in your saying any thing against this Passage of Dr. Prideaux? I charge you with one thing, and you amuse the Reader with putting a Question to me concerning another. There is a Passage in Dr. Prideaux condemning the Babylonish Talmud, and comparing it to the Alcoran, as written almost with the same Imposture: This Passage you cite as if it was spoken of the Jerusalem Talmud, whereof the Doctor speaks very differently, and thereby give the Reader occasion to think that Dr. Prideaux meant that of one Book which he really said of another.

However, having pass'd over the Mistake he was accused of, by seeming to wonder where it lies, and why I should lay such a thing to his Charge: He can guess at no other Reason why I charge him with mistaking Dr. Prideaux, but that, I suppose, my beloved Distinction betwixt the Vine and the Tree to be taken either from the Misna or the Jerusalem Talmud, and therefore tax the Answerer with not paying a due Regard to these, since he takes upon him to question this Distinction. But this is running upon a Point I have not meddled with; and he calls that my beloved Distinction, which though it may be sufficiently made good, I have said nothing at all of; neither have I charged his Mistake upon his not paying a due Regard to the Talmud, but upon his citing a Passage of Dr. Prideaux, as spoken

ken of the *Jerusalem Talmud*, which was spoken of the *Babylonian*. What I cite, as taken from the *Misna*, is only this, that *it teaches us* † *that the Paschal Cup was a mixed Cup*. And so much it certainly does teach, according to his own Account, which Dr. Wotton has given him; * *Men*, says he, *do not bless the Wine 'till Water is poured into it, says R. Eliezer; but the wise Men say, they do bless the Wine before it is mixed with Water*: So that both *R. Eliezer* and the *wise Men* are agreed that the Paschal Cup was mixed. And the same learned Doctor, as our Opponent farther tells us, observes, *that Maimonides says R. Eliezer would not have the Wine blessed 'till it was mixed, because it was not fit to be drunk before; which, adds he, shews that that Mixture was only for prudential Reasons*. However, this shews that it was necessary the Paschal Cup should be mix'd before it was drank, whether upon a prudential Account, or a religious Account, it matters not. I have not appealed to the *Talmud* to prove any thing more, than that the Paschal Cup was certainly mix'd at the time our Saviour call'd it the *Fruit of the Vine*, because † he call'd it by that Name when he deliver'd it to his Disciples. And if it was not fit to be drank 'till it was mix'd, it was certainly mix'd when our Saviour used that Expression, because then he gave it to be drank. It is certain therefore from the *Talmud*, compar'd with the New Testament, that the Cup our Saviour call'd the *Fruit of the Vine* was mix'd. We none of us pretend to say, that the *Talmud* alone will

† Postscript, p. 167.

* No just Grounds, between p. 39 and 40.

† Luke xxii. 18.

prove the *Necessity* of the Mixture, we desire no such Regard to be paid to it. All I have attempted to prove from thence is, that the Cup was mix'd which our Lord call'd the *Fruit of the Vine*: The *Necessity* of such a Mixture is prov'd from our Lord's Command, deliver'd down to us in the Scriptures, and interpreted by the Tradition of the Church.

But then, says our learned Opponent, what if neither Misna nor Gemara, neither Jerusalem nor Babylonish Talmud, be concern'd in this Controversy? What then becomes of all the Noise we have had about the Jewish Idiom and Phraseology? Yet so it is. The Gospels, from which alone with St. Paul, we receive our Account of the Institution of the Eucharist, are all transmitted to us in Greek: But I observ'd, † and if I had not done so, this learned Gentleman knows it well enough, that though the New Testament be not written in Hebrew or Hebræo-Syriack, the Language of the Jews in our Saviour's Time, yet the Idiom and Phraseology is, as all Expositors find and acknowledge, and even as an English Reader may be satisfied it is so from Dr. Hammond's Notes on the New Testament, where he will find that learned Commentator explains but few Texts without being forced to have recourse to the Jewish Phraseology. And Dr. Prideaux, as I there also shew, owns the Talmud to be of great Use in this Case. To say then that the New Testament is transmitted to us in Greek, and thence to insinuate that neither Jerusalem nor Babylonish Talmud are concerned in the Controversy, is a mere Artifice to impose upon a vulgar Reader, and unbecoming an Author, who ought to be concern'd only for the Truth.

† Postscript, p. 166.

He proceeds and says, * *Our learned Doctor indeed urges from Dr. Hammond, that these Words* [γέννημα & ἀμπέλus] *signify the Cup in the Passover peculiarly. But then he is not pleased to tell us, as he ought to have done, that this is not the natural Signification of them; nor that Dr. Hammond offer'd this only as what he thought a very probable Conjecture: Nor again, that supposing that Cup to be mix'd at the Time when the Blessing was pronounced, which can never be proved, yet our Saviour does not appear to have instituted any more of it in his Eucharist, than what he particularly mentions, I mean the Fruit of the Vine; which St. Chrysostom rightly assures us, as has been noted before, and which every one knows, was not Water but Wine. Now Dr. Hammond does not say this only as a very probable Conjecture, but sets it down as the only Interpretation that can solve the Difficulties that occur in this Text. Nor did I lie under any Obligation to prove the Points he mentions; it was, as I observ'd, sufficient for me to shew, that the Cup our Saviour gave to his Disciples was a mix'd Cup, as our learned Opponent must allow it to have been, since he owns the Wine was not fit to be drank without a Mixture.*

His repeated Request, that *I will shew any one thing the Apostles designed to be of perpetual and universal Obligation, and did not put in Writing in some Part or other of the New Testament, has been already answer'd in this Discourse. And therefore I proceed to his next Argument.*

† *The Answerer, says he, had pleaded, that when our Saviour makes not the least mention of any thing more in his Eucharistical Cup than the*

* No just Grounds, p. 40.

† Ibid. p. 41.

*Fruit of the Vine; and yet human Tradition is appealed to for making a Mixture of Water, of which our Saviour says not a Tittle, as though it were as necessarily incumbent on all Christians, as the Wine it self, of which there is expresse mention: Here is a manifest Opposition between Scripture and Tradition, unless it can be allowed that Water and no Water, or a Mixture and no Mixture, are one and the same thing. To this, as he observes, I excepted and said, I can see no such Opposition, unless our Saviour had used such Words as must necessarily exclude Water. And indeed I must say the same again, notwithstanding he is pleased to turn it off with something that may make it appear ridiculous, saying, So that according to my way of arguing our Saviour's instituting Bread only in this Sacrament, will not exclude the use of Butter too, unless he had expressly forbidden it. For I did consider what he says, * That a thing might be left indifferent, as well as either commanded or forbidden: And therefore if the Scriptures have left it indifferent, that is, have neither commanded nor forbidden it, Tradition may then make or shew it to be necessary without any Opposition to Scripture; unless it could be proved, as I trust I have shewed it cannot, that nothing can be necessary, or of perpetual and universal Obligation, which the Scripture has not taught to be so. And therefore my Answer to that Request of his, To shew any one thing the Apostles designed to be of perpetual and universal Obligation, and did not put it in Writing in some part or other of the New Testament, is a sufficient Answer to all he has said, or can say to what I have maintained, with relation to this Point.*

* No just Grounds, &c. p. 43.

But

But says our learned Opponent, † *The Writers of the New Testament could not have been expected to pass over this Usage in silence, had it been then known to be a part of our Saviour's Institution.* But whatever might be expected from the Writers of the New Testament, it is certain not one of those Writers has taught us all that is necessary to be known concerning this Institution: And we have no other Assurance that all is taught by all of them taken together, excepting that Rule of our Opponent's, which I have shewed to be false; that *The Apostles taught nothing which they designed to be of perpetual Obligation, which they did not put in Writing in some part or other of the New Testament.* It is certain neither * *St. Matthew* nor *St. Mark* mention those Words, *Do this in Remembrance of me*, which are a Necessary and Essential Part of the Institution; for unless our Saviour had said those Words, it would not have appeared that we had lain under any Obligation to celebrate this Sacrament. ‡ *St. Luke* indeed does mention our Saviour's saying, *Do this in Remembrance of me*, upon his delivery of the Bread; but he takes no notice of them upon the delivery of the Cup, neither does he say what that Cup contained, whether Wine, or Water, or any other Liquor. * So also *St. Paul*, tho' he is more particular than any of the Evangelists in the recital of the Institution, and acquaints us that our Saviour ordered not only that the Bread should be eaten, but the Cup also should be drank *in Remembrance of him*, yet says not one Word of the Liquor the Cup contain-

† No just Grounds, p. 45.

* *Mat.* xxvi. 26. &c. *Mar.* xiv. 22, &c.

‡ *Luk.* xxii. 19. * *1 Cor.* xi. 23, &c.

ed. Why then might not the Writers of the New Testament pass over the Mixture in silence, tho' it was then known to be a part of our Saviour's Institution, since it is so apparent that there is not one of them, who has not passed over some necessary part or other of this Institution in silence? Therefore our Opponent's Assertion is *not so self evident* as he fancies it is. For those Writers, who every one of them singly have passed over in silence a known part of the Institution, may very well be supposed, though taken altogether, to have done so also. And our learned Opponent's Expectation being founded upon so weak a ground, cannot invalidate so much positive Evidence as we have from Tradition. He adds, *The Answerer had argued that neither the Apostles, nor any other of that Age, does so much as mention it.* And then says, *Can it be imagined, that God in his All-wise Providence would have suffered this, if the Mixture had been an Essential of Christianity, and by consequence had needed so early a Tradition for its Support?* Let us apply this to the Canon of the New Testament. *Neither the Apostles, nor any other of that Age, do so much as once mention it.* And can it be imagin'd, that God in his All-wise Providence would have suffer'd this, if the New Testament be the Christian Rule of Salvation, and by consequence had needed so early a Tradition for its Support? But the Answer in both these Cases is plain and easy, the Question ought not to be, what we may suppose God might or would have done in such a Case, but whether the Evidence he has vouchsafed us is not sufficient? If the Evidence be sufficient, and what ought to satisfy a reasonable Man, there is no occasion to enquire whether God might not have given us bet-

ter Evidence if he had pleased. We certainly have at least as early Evidence for the Mixture, as we have that the Gospels of St. *Matthew*, St. *Mark*, and St. *Luke* were written by those Evangelists, or that the Epistle to the *Hebrews* was written by St. *Paul*, or any other inspired Writer. Yet I nevertheless am fully persuaded that we have sufficient Evidence for the divine Authority of those Books, and am by no means like our Opponent for invalidating such Evidence as the Canon of the Scripture it self does, not stand upon better.

Well, but it seems if *Justin Martyr* be an Evidence early enough to testify concerning the Practice of the first Age (which our learned Opponent, whether he thinks it proper to allow or not, has no farther disputed) yet he has actually given no Testimony * concerning that Age. For *Justin*, he will have it, gives only an Account of the Usage of his own time, which is no proof that the Mixture, which he does not say was held essentially necessary even in his Days, was yet reckoned to be so in the Age before. But I conceive *Justin* does testify this not to be only the Practice of his own time, but to have been derived from the Apostles, consequently to have been the Practice of the Apostolical Age. For when he has given an Account how the Christians celebrated the Eucharist, he adds, † For the Apostles in the Traditions handed to us by them, which are called the Gospels, have delivered that Jesus thus commanded them, Taking Bread, giving Thanks, he said, DO THIS IN REMEMBRANCE OF ME, THIS IS MY BODY; Likewise taking the

* No just Grounds, p. 46.

† Just. Mart. Apol. I. §. 86. p. 130. Edit. Grab.

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Cup, giving Thanks, he said, **THIS IS MY BLOOD:** Which the wicked Demons have also taught by way of Imitation in the Mysteries of Mythra: For that Bread and a Cup of Water is put into the Sacrifice of him that is initiated, you either know or may know. This I think is a full Testimony that Justin speaks of the Water, as a necessary part of the Eucharist, in the Apostles Days, and as a part of our Saviour's Institution. For if what he says concerning the *δογματισμοὶ ματαί*, the Traditions of the Apostles (as Dr. Grabe teaches us the Word signifies) was to be confined only to what he particularly mentions here as the Words of the Gospel, and not to what he has said before concerning the Celebration of the Eucharist, and particularly the Cup of Wine and Water, he could not have spoken of the Cup of Water in the Mysteries of Mythra, as an Imitation of our Saviour's Institution, if Water, according to the Tradition of the Apostles, had not made a part of the Cup our Saviour instituted. So again * in his Dialogue with Trypho, speaking of that Text of † *Isaiab*, where the Prophet says, *Bread shall be given him, his Waters shall be sure.* He says, *In this Prophecy it is apparent that the Bread is spoken of which our Christ commanded us to offer in Remembrance of his Incarnation for those that believe in him, for whose sake he became obnoxious to Suffering; and the Cup which he commanded such as celebrate the Eucharist to offer in Remembrance of his Blood.* Nothing then, I think, can be a clearer Evidence that Justin Martyr looked upon the Water as a necessary and essential Ingredient of the Eucharist.

* Dial. cum Tryphon. p. 215, 216. Edit. Jebb.

† *Isai.* xxxiii. 26.

tick Cup, and a part of our Saviour's Institution: Since he could not otherwise have applied the Water spoken of by *Isaiah* to the Eucharistick Cup, which he says our Saviour commanded to be offered in Remembrance of his Blood.

Farther, he says, * I take notice of Justin's ὁ δὲ ἡμεῖς, and say, I believe the Answerer is the first that discover'd this Difficulty. To which he replies, If so, I wish he would be the first that would give a good Solution to it. But what occasion have I to give a good Solution to it, when Justin himself has done it, † as I before observed? but he thought convenient to over-look it. I will therefore, for the Reader's full satisfaction, transcribe the two Passages as they lie in Justin. First then he says, ‡ Prayers being ended, we salute one another with a Kiss: Then there is brought to him that presides over the Brethren, τὸ πρῶτον τῶν ἀδελφῶν, Bread and a Cup of Water and Mixture, ὕδατος καὶ ἀραιωματος Which he having received, gives Praise and Glory to the Father of all things, &c. Then some time after * he says, And, AS WE SAID BEFORE, Prayers being ended, Bread, and Wine, and Water, καὶ οἶνος καὶ ὕδωρ is brought: And he that presides, ἀπὸ πρῶτον, sends up Prayers and Thanksgivings with all his might, &c. This is a plain Recital of what he had said before, and what he there called Water and Mixture, he here expressly calls Wine and Water. So that if there was a difficulty in the former Passage, he has here explained it. And when an Author has so explained himself, I see no difficulty there is for any one else to solve it. If Justin was now living, he might

* No just Grounds, p. 46.

† Postscript, p. 176.

‡ Just. Mart. Apol. 1. Sect. 85. p. 125. Edit. Grab.

* Ibid. Sect. 87. p. 131.

justly make the same Complaint of the Author of *No Reason*, &c. and our Opponent, that he does of *Trypho* and his Friends. † *For*, says he, *like Flies, ye run and fly to sore Places; and if a Man speak ten thousand Words well, and happen to let fall one, even the least Word, which displeases you, or is not understood, or not so clear as you would have it, letting alone all the many things well said, you lay hold of that poor little Word, and prosecute it without Mercy. Justin has clearly said Wine and Water in more places than one; but he happens in one place to say Mixture and Water; and tho' he most evidently explains himself, yet this poor Word Mixture is laid hold of and prosecuted, as if it made all that Justin has said on this occasion unintelligible.*

The Doctor, * says he, *proceeds to the Reply made to 2 Thess. ii. 15. Therefore, Brethren, stand fast, and hold the Traditions you have been taught, whether by Word, or by our Epistle. Of what Service,* says the Answerer, *can this be now to any Traditions, or any sort of Doctrine, that does not appear to have been taught by the Apostles, either of these Ways? Upon this he flourishes, and says, This I find was a Question press'd a little too hard for the Doctor to get rid of it, and therefore instead of answering it, he owns the Truth enquired after, only he pleads it is not to our Purpose, tho' he does not pretend to tell what could possibly have been more so. But indeed I did not find it to press at all, and my Answer was just, that it was nothing to the Purpose, because the things we plead for have appeared to have been taught at least one of those Ways, according to that*

† *Dial. cum Tryphon*, p. 336, 337. Edit. Jebb.

* *No Just Grounds*, &c. p. 47.

excellent Rule of St. *Augustine*, which the learned Author of *No Reason* † cites, and dares not condemn, *Whatever is held by the universal Church, and always observed, without being settled by any Conciliary Decree, is rightly believed an Apostolical Tradition.* Therefore as I conceive we have proved all the Points we contend for to have been always observed by the universal Church, without being settled by any Conciliary Decree, we sufficiently prove them to be of Apostolical Tradition; so that, as I said, his Question did not press at all, neither is it any thing to the Purpose. Indeed the learned Author of *No Reason*, and our learned Opponent, do both pretend these things have not been held always by the universal Church; but then I desire the Reader to consider, that when they say this, they are Judges in their own Cause: And I am satisfied that the learned Reader, who can judge for himself, when he has fairly examin'd the Testimonies on both sides, and compared them with the Originals, will find, that in every one of the controverted Points, the Fathers speak clearly of our side. And the Unlearned may also be satisfied from unbiass'd Judges, such as Mr. *Thorndike*, Bishop *Hickes*, Mr. *Johnson*, and Mr. *Bingham*, that these are Apostolical Traditions by that Rule: I call them unbiass'd Judges, because they have given their Opinions in this Case in opposition to their own Practice, at least to any open and avowed Practice that they thought fit to acquaint the World with. And therefore having vindicated my former Reply, and shewn that his Answer was *nothing to the Purpose*, I shall say again, as I did then, that the same Reply is sufficient against his Answer to the next Text.

† No Reason, &c. pag. 76.

The Author of the Defence, says our Opponent, had said, These two Conveyances are not opposite and destructive of each other, but only different ways of publishing the Will of God, and only two Streams flowing from the same Fountain. To which I said the Answerer replies: But if they happen to teach contrary Doctrines, as in the Case of the Mixture. This I said I have answer'd already; but he adds, that he has fully shewn my Answer by no means deserves the Name of Proof. Now, though I trust that I have fully shewn the Weakness of what he has said on this Occasion, yet for satisfaction I will shew it farther. His Argument is this, When our Saviour makes not the least mention of anything more in his Eucharistical Cup than the Fruit of the Vine, and yet Human Tradition is appeal'd to for making a Mixture of Water, of which our Saviour says not a Tittle, as though it were as necessarily incumbent upon all Christians as the Wine it self: here is a manifest Opposition between Scripture and Tradition, unless it can be allow'd, that Water and no Water, or a Mixture and no Mixture are one and the same thing. Now, at this rate of making an Opposition between Scripture and Tradition, where Tradition teaches something more than the Scripture has taught, he must make Scripture also opposite to it self, where one Part of Scripture teaches what another Part has not taught. Thus, for Instance, our Saviour, according to St. Matthew and Mark, only gave Bread and the Cup to his Disciples, without giving them any Commandment to do this in Remembrance of him: therefore when St. Paul says, that our Saviour commanded, saying, Do this in Remembrance of me; here is a manifest Opposition, unless a Command and no Command be the same thing. So

again, *St. Matthew* and *St. Mark* tells us, that there was Wine in the Cup which our Saviour gave to his Disciples : *St. Luke* and *St. Paul* do not tell us of any Liquor that was in the Cup, therefore unless it can be allow'd that Wine and no Wine, Liquor and no Liquor are the same thing, here is a manifest Opposition. This is our learned Opponent's unanswerable Argument, if Tradition speaks of some Particulars which the Scripture has omitted, there must be an Opposition betwixt them. *St. Paul* is plainly as opposite to the Evangelists in one Case, as Tradition is to Scripture in the other. He makes the Celebration of the Eucharist a necessary Duty, by telling us that our Saviour said, *Do this in Remembrance of me* ; whereas our Saviour, according to *St. Matthew* and *St. Mark*, gave no such Commandment. But every one must see here is really no Opposition in the Case : That though the Evangelists do not tell us that our Saviour said, *Do this*, yet neither do they tell us that he did not say so ; therefore we may believe *St. Paul*, when he tells us that he did say, *Do this*. So, on the other Hand, supposing the Words *Fruit of the Vine* not to imply a Mixture, which cannot be granted, and in consequence of that Supposal, allowing that the Scriptures do not say that our Saviour gave a mix'd Cup to his Disciples, yet neither do they say that it was not mix'd ; therefore we may believe Tradition when it says, that the Cup was mix'd, and that our Saviour requir'd it should be so offer'd. Tradition here only teaches what the Scriptures have omitted (supposing the Words *Fruit of the Vine* not to imply a Mixture) and there is no more Opposition betwixt Scripture and Tradition in one Case, than betwixt *St. Paul* and the Evangelists in the other.

Then

Then he observes that I took Notice of his asking this Question, * *What if Scripture say nothing of Prayer for the Dead, can an after Tradition make that a necessary Duty for all Christians?* And adds, that I do not pretend to say it can. And indeed I shall freely grant him, that an AFTER Tradition, that is, a Tradition which is not Apostolical, or of equal Antiquity with the Canon of the New Testament, cannot make that a necessary Duty for all Christians, which the Scriptures have not made so. But if it be evidently an Apostolical Tradition, as I am firmly persuaded it is, (and conceive it has been proved to be, by Mr. Thorndike, the Author of the *Reasons*, and Mr. Deacon) the learned Author of *No Reason*, &c. † allows, at least does not deny, it will make that necessary which is not otherwise so. He then takes notice that I say, *If the Scripture says nothing of Prayer for the Dead, it is certain it has not made it unlawful.* Upon which he tells me that I forget that our *Dispute is not concerning the Lawfulness, but the Necessity of this Usage*: And repeats it over and over again, as if I had entirely forgot it, which I shall soon shew I did not. But I thought it proper to observe, that our learned Opponent's Arguments allow'd the Lawfulness of this, as well as the other controverted Points, because the ‡ INGENIOUS Author of *No Necessity*, &c. observes, that the Author of *No Reason*, &c. whom our learned Opponent defends, is suspected to be against the Lawfulness of these things, if they could be restor'd by a proper and competent Authority; and therefore I conceived it would be the gaining a small Point to prove

* No just Grounds, p. 48, 49.

† No Reason, &c. p. 53. ‡ No Necessity, &c. p. 5.

the Lawfulness of Praying for the Dead; believing that a Man must be convinced of the Lawfulness of a thing, before he can be persuaded it is a necessary Duty. However, as if I aimed at proving no more than the *Lawfulness* of Prayers for the Dead, he says, *to prove the LAWFULNESS of them I argue they are commanded in Scripture.* But if the Reader will give himself the trouble to look into what I have said, he will see that I bring Scripture not to prove the bare *Lawfulness*, but the *Necessity* of this Practice. For I † first take Notice of what he says with relation to Infant Baptism, and say, *Then as to the NECESSITY of it, he gives this Reason, that our blessed Saviour gave Commission for baptizing all Nations, of which Children are undoubtedly a Part. And the Practice of the Church since is a good corroborating Evidence, and makes the NECESSITY more apparent and unquestionable.* Hereupon I add, *This is EXACTLY what is pleaded in Behalf of Prayers for the Dead.* Now if it be EXACTLY the same, must it not prove the NECESSITY of such Prayers, as the other does of Infant Baptism? But I go on and shew how the Proof is *exactly* the same, saying, *The Scripture positively requires us to make ‡ Supplication for all Saints. The Words ALL Saints being as universal as the Words ALL Nations, this Command, as NECESSARILY obliges us to pray for ALL Saints, whether they be in this World, or whether they be departed, as the other does to baptize ALL Persons of ALL Ages. And then we say, that the Practice of the Church since, in all Times, at all Places, and by all the Faithful, down as low as to the Sixteenth Century, is a good corroborating Evidence, and makes the NE-*

† Postscript, p. 178.

‡ Eph. vi. 18.

CESSITY of it more apparent and unquestionable. Let the impartial Reader judge if this be only pleading for the *Lawfulness* of Prayers for the Dead. I can't but think it is arguing for the Necessity of them as apparently as a reasonable Man can desire. But it is a very pretty Artifice to endeavour to make an unwary Reader believe that I only plead for the *Lawfulness* of these Prayers, that so, if he should think I have prov'd my Point, he may yet be never the nearer to my Opinion, since 'tis not the *Lawfulness*, but the *Necessity* that is disputed. However, I hope the Reader sees that this is only a Misrepresentation, and that I argue for the *Necessity*, and not the bare *Lawfulness* of Prayer for the Dead.

Yet being sensible that if Prayer for the Dead be founded upon a Text of Scripture, it will prove it to be a *necessary* Duty, tho' he pretends (but falsely, as I have proved,) that I have produc'd it only to prove the Lawfulness of such Prayers, he thinks it proper to endeavour to invalidate the force of that Text. And first he desires us to acquaint him, *What ancient, or even modern Commentators of Note, we have to produce in behalf of our Interpretation of the Apostle's Words?* Now as to ancient Commentators, we may, in our turn, desire to know of him which of them has particularly applied our Saviour's Command, to baptize all Nations to the Case of Infant Baptism? We do not find they had any Dispute about the Matter; Infants were then generally Baptized, and no Body that we know of oppos'd it. And therefore when they expounded that Text of St. Matthew, they had no occasion to apply it particularly to Infants, as the modern Commentators have. So as to Prayers for the Saints departed, the Ancients had no Disputes about

bout it, none that we read of ever opposed it but the Heretick *Aerius*; neither did he argue that it was contrary to Scripture, but only that it was of no Service to the Dead; and therefore St. *Epiphanius*, who is the only one of the Ancients that takes Notice of him to refute him, had little Occasion to have recourse to Scripture when he opposed him. However, let our Opponent shew us where any of the Ancients have applied our Saviour's Command to *baptize all Nations* to the Case of Infant Baptism, and I will shew him where they have apply'd *Supplication for all Saints* to Prayers for the Dead. Nor is it to be wonder'd at if modern Commentators have not apply'd this Text as we have done, since neither *Papists* nor *Protestants* either practise or plead for Prayers for *Saints departed*; that is, *such as sleep in Peace, and are at rest from their Labours*. The *Papists* pray for no other Dead except such as they suppose to be in *Purgatory*: And the *Protestants* pray for no Dead at all. Therefore what wonder if both of them give a different turn to this plain Text? But we may say both of this Text, and that of Baptizing all Nations, that they are plain and clear in themselves, and need no Comment to make them more so, and the Practice of the universal Church in the best and purest times warrants our Exposition of them.

But our learned Opponent is resolv'd to deprive us of all Advantage from this Text, and says, *Though the Word* *ἁγιοί*, *Saints*, *be frequently used in the New Testament, to denote the Members of the Christian Church here, I dare be positive he will not find it so applied to those that are departed from us. And I am firmly of Opinion this will not be disproved.* I perceive in-

deed

deed that an Exception will be made to this Doctrine, from those Words of the Evangelist, Many Bodies of Saints which slept arose. And the Doctor hints no less: But I am, however, to assure the Reader these Words had been seriously considered before Hand, and fully concluded not to interfere with the foregoing Observation. For it is to be noted, that the Participle there is of the perfect, and not the present Tense, not κοιμώμενοι, but κοιμήσαντες, not of the Saints asleep, but that had been asleep, though now alive again, and called ἄγιοι (a Name commonly given to the Christians) because once more Members of the Christian Church upon Earth. So that they not being asleep when called ἄγιοι, it can never follow from hence, that this Title belongs to any that are now asleep, and consequently can never warrant the Use of Prayers for the Dead from those Words of the Apostle directing to pray for ALL SAINTS. But this has been already answer'd by the Author † of the Reasons, who very well observes, that these Saints could not be said to be alive because they appear'd in their Bodies: For if there was no vital Union between the Souls and Bodies of these Saints, they were still in a State of Separation, and belonged to the Division of the other World: But that there was no such vital Union, is evident, because their appearing was no Result of a proper Resurrection: 'Twas only a short miraculous Scene, to honour our Saviour's Passion and rising from the Dead. For that there never was, nor will be any Resurrection, excepting our Saviour's, till his second coming, is plain from the Apostle St. Paul; who declares, * that as in Adam all die, so in Christ

† Vind. of Reas. and Def. p. 2.

* 1 Cor. xv. 22, 23.

shall all be made alive : But every Man in his own Order ; *Christ* the first Fruits, afterwards they that are *Christ's* at his coming. Thus we see none of *Adam's Descendants* are to expect a Resurrection, 'till our Saviour's coming to Judgment. And those who have no Re-union of Soul and Body can't be said to be alive, notwithstanding any transient Appearance of such a Condition. I shall add, that those who made only such a transient Appearance cannot be said to have been once more Members of the Christian Church upon Earth : For every Member of the Christian Church upon Earth is in a State of Warfare with the World, the Flesh, and the Devil; he is subject to Temptations, which he must continually fight with, he needs the Assistance of the Word and Sacraments to strengthen him in the Combat; but these Saints had finished their Course, and did not come here to begin it again, or to proceed in it, which they must have done, had they been again Members of the Christian Church on Earth. But, as the Author of the *Reasons* observes farther, the Text says, That many Bodies of Saints which SLEPT, arose. Thus they are expressly called Saints while they slept, that is, when they were dead in the Scripture Language. Nor will our Opponent's Criticism about the Greek Præter-perfect Tense help him, for the English is also in the Perfect Tense, and the Sense is the same. However, as I have observed in my *Discourse on the Liturgies*, this is far from being the only Text where the Word *ἀγιοι*, Saints, is apply'd to those that are departed this Life, there are a great many more which I shall here again recite. * As he spake by the

* Luke i. 70.

Mouth of his holy Prophets, or of his SAINTS the Prophets, *καὶ ἁγίων προφητῶν*, which have been since the World began. * By the Mouth of all his holy Prophets, or of his SAINTS the Prophets, *καὶ ἁγίων αὐτῶν προφητῶν*, since the World began. † Do ye not know that the SAINTS, *οἱ ἅγιοι*, shall judge the World? † Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the SAINTS, *καὶ ἁγίων*, and of the Household of God. * Hath made us meet to be partakers of the Inheritance of the SAINTS, *καὶ ἁγίων*, in Light. † At the coming of our Lord Jesus Christ with all his SAINTS, *καὶ ἁγίων*. † When he shall come to be glorified in his SAINTS, *ἐν τοῖς ἁγίοις*. * Spoken before by the holy Prophets, or the SAINTS the Prophets, *καὶ ἁγίων προφητῶν*. † That thou shouldest give Reward unto thy Servants the Prophets, and to the SAINTS, *τοῖς ἁγίοις*. † They have shed the Blood of SAINTS, *ἁγίων*. * And I saw the Woman drunken with the Blood of the SAINTS, *καὶ ἁγίων*. † Rejoice over her, thou Heaven, and ye holy Apostles and Prophets, or the SAINTS the Apostles, *οἱ ἅγιοι ἀπόστολοι*. Since therefore there are so many plain Texts to this Purpose, I shall leave the Reader to judge what Reason our learned Opponent could have to be so positive that the word *ἅγιοι*, Saints, is never apply'd in the New Testament to those that are departed from us. Were not the ancient Prophets, that had been since the World began, departed before those Words were spoken of them, which are written in the New Testament? Yet they are there cal-

Act. iiii. 21. † 1 Cor. vi. 2. † Eph. ii. 19.
Coloss. i. 12. † 1 Thess. iii. 13. † 2 Thess. i. 10.
* 2 Bar. iii. 22. † Revel. xii. 18. † Revel. xvi. 6.
* Revel. xvii. 6. † Revel. xviii. 20.

led *ayior*, *Saints*. Shall the *Saints* judge the World before they are departed hence? Yet they are spoken of as being *Saints* at the time when they shall judge the World. Are we Fellow-Citizens only of the *Saints* on Earth? Are the *Saints* in *Light* not departed hence? Will our Lord *Jesus* come only with those that are Members of his Church on Earth? Is a Reward to be given to those that were dead when St. *John* wrote the *Revelations*? Were those living upon Earth whose Blood was shed? Were those still upon Earth, with whose Blood the Woman was drunken? Were not the *Saints*, the Apostle St. *John* speaks of in the *Revelations*, dead when he wrote that Prophecy? Which of the Apostles was then living besides himself? Therefore since it is so evident that the Title *Saints* in the Language of the New Testament, as well as in our present common Speech, does belong to those that are asleep in Christ, a Command to pray for ALL SAINTS includes them as well as those that are living upon Earth. And this Command of St. *Paul*, to make *Supplication* for all *Saints*, obliges us to pray for the *Saints* departed in the same manner as the Command of our Saviour to baptize all Nations, obliges us to baptize Infants. And whatever he has said to prove that Infants ought to be baptiz'd, because our Saviour commanded to baptize all Nations, evidently proves that the *Saints* departed ought to be prayed for, because St. *Paul* requires us to make *Supplication* for all *Saints*. Our learned Opponent has no Objection to this, but that the Word *Saints* is never applied, in the New Testament, to those that are departed from us, which being prov'd to be false by so many plain Instances, the Argument stands good.

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In the next place our learned Opponent * observes that we say, *They themselves are forced to fly to Tradition in some Cases, particularly in the Cases of Infant Baptism and the Lord's Day.* And whereas he had taken upon him to prove our Obligation to baptize Infants from our Saviour's Command to baptize all Nations, I shewed we had as positive a Command to make *Supplication for all Saints*: This he pretended to return an Answer to, but I trust I have here given so full a Reply to that Answer as will satisfy the Reader of the Insufficiency of it. He also had pretended to return an Answer to what was said of the Tradition concerning the Lord's Day, but I reply'd that I had obviated all he had said on that occasion; he only says, *I have been far from doing it*; therefore I must desire the Reader to consult what I † have said of that Matter, and also what ‡ he has said, and then judge whether the Scripture teaches that we lie under any necessary Obligation to observe the Lord's Day, or whether that Obligation is not taught by Tradition only.

Then he tells us, * *That the learned Author of the Defence positively affirms, that there is nothing in Scripture to prove Scripture.* By which he plainly meant; that there was nothing in Scripture to teach us what Books made up the Scriptures; what were divinely inspired, and what Apocryphal. Therefore what signifies our learned Opponent's Quotation from *Clemens Alexandrinus*, and his long Discourse, (though other-

* No just Grounds, &c. p. 52.

† Necessary Use of Tradition, p. 20, &c.

‡ No sufficient Reason, Part 1. p. 28.

* No just Grounds, p. 52. No sufficient Reason, Part 1. p. 31.

wise very good) to shew that the *Scriptures* are a demonstrative proof of themselves: when he is forced to own, That he never pretended this was sufficient to settle the Canon of Scripture, to assure us what Books belong to that sacred Code, and what do not, or how we shall certainly distinguish Scripture from Apocrypha. He expressly says that for this, *We must depend upon those who made the Distinction, and settled the Canon, and upon others that have transmitted it down to us, as being the compleatest and best Evidence the Nature of the thing is capable of; than which no reasonable Man would in any Case desire more.* But it does not appear, neither is it pretended, that those who made the Distinction, and settled the Canon were inspired Men, and acted by an infallible Spirit. Yet the Nature of the thing was capable of that Evidence. St. John, who was the longest liver of the Apostles, and whose Gospel was the last Book of the New Testament which was written, was capable of giving us a Catalogue of all the Books which God intended should make up that sacred Volume. * *Eusebius* tells us, that he saw and approved the three Gospels of St. Matthew, St. Mark, and St. Luke, and that he wrote his own to supply some Matters of Faith relating to our Saviour's Divinity, which he judged not sufficiently taught by them. Now St. John was certainly as capable of telling us all this himself, as of leaving it to the Elders of *Ephesus* to deliver it by Tradition: And he could as easily have put it into Writing as *Eusebius* afterwards did. And as all the other Apostles were then dead, and he alone surviving, he could not but know that the last Book he wrote would be the

* Hist. Eccles. lib. 2. cap. 24.

last Book of holy Scripture: He might then have given us a Catalogue of all the Books of the New Testament, and he being an inspired Writer, his Evidence would have been better than any human Evidence whatsoever. So that we cannot say, that the Evidence we have *is the compleatest and best Evidence the Nature of the thing is capable of*: For the thing in its own Nature was capable of Inspired or Divine Evidence, yet the Evidence we have is but Human. We can only say it is the best that God in his Providence thought expedient to give us, that it is sufficient Evidence, and such any reasonable Man may be satisfied with.

But, says our Opponent, * *If the Doctor would infer from hence, that because Tradition is to be relied upon, where it is the best Evidence that can be had, therefore it is to be made our Rule in all Cases, and we must not so much as pretend to interpret a plain, easy Text of Scripture, without recourse had to Tradition for its Right, and sometimes for its wrong Sense, as it often happens in this present Dispute, he cannot expect this will be granted him, without much better Authority than he is ever like to bring for it.* But I shall infer from hence, that Tradition may be a sufficient Evidence, and that it is so wherever it is truly Primitive and Universal: And that as it is allowed to be sufficient Evidence for the Canon of Scripture, so where we have as good and as full Evidence for any other Doctrine or Practice, it is sufficient Evidence also, unless our Opponent can give a better Reason why it should not be so than he has yet done. For to say that the Canon of Scripture is not *capable* of better

* No just Grounds, p. 53.

Evidence; and from thence to infer a Difference in the Case, is false, since, as I have shewed, the Settlement of that Canon is *capable* of better Evidence, if God had seen it expedient to have given it. And if he will not sometimes have recourse to Tradition, to interpret a seemingly plain easy Text, I desire to know how he will interpret that plain easy Text, * *Ye also ought to wash one another's Feet.* Is it possible any Text should be plainer or easier than that? Our Saviour did actually and literally wash his Disciples Feet, and says expressly, *Ye also ought to wash one another's Feet.* For I have given you an Example that ye should do as I have done to you. Is there a plainer easier Text in the New Testament? I desire therefore to know of our Opponent, whether actually and literally to wash one another's Feet, as our Saviour actually and literally did, be enjoyn'd by this Command? Or if it is not, what other Reason he has to think so, but only that the Church has never understood it literally? That is, Tradition is against such a literal Interpretation: So that I am persuaded our Opponent himself must be forced to have recourse to Tradition to interpret a plain easy Text of Scripture. And if he must, why should it be a Fault in us to say that it may sometimes be necessary to have recourse to Tradition, to understand a seemingly plain easy Text. As to having recourse to Tradition to interpret in a wrong Sense, I desire he will be so kind as to shew us any Tradition truly Primitive and Universal (and we plead for no other) that has interpreted Scripture in a wrong Sense.

* John xiii. 14.

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He goes on, and says, *I am sorry to find him say, there is no fuller or larger Tradition, to settle the certain Number of the Books of the Old and New Testament, than there is for the Mixture, Prayer for the Dead, &c. because if the Canon were no better settled than the Necessity of these, for that is what we dispute about, it would be in a very tottering Condition. But I shall not enlarge upon this, both because I have just now own'd, that we receive the Canon by Tradition, and because we had no other way for it to be convey'd down to us; whereas had these Usages been any where taught in Scripture, they would have been much better learn'd from our Saviour and his Apostles own Words, than from the Tradition now pleaded for them. In this Passage our learned Opponent cannot deny but we have as good Evidence for the primitive and universal Practice of the Points disputed, as we have for the Canon of Scripture, but we have not so good Evidence for the NECESSITY of them; that is, as we may collect from the Passage last consider'd, compar'd with the present Passage, we have not the best Evidence the Nature of the thing is capable of, they are not to be learn'd from our Saviour and his Apostles own Words, where they would have been much better learn'd. But I must say again, that the Question is not whether the things in their own Nature are incapable of better Evidence, but whether the Evidence we have for them be not sufficient to satisfy any reasonable Man. I have shew'd, that the Canon of Scripture is capable of Scripture Evidence; if God had seen it expedient, he might have directed St. John when he wrote his Gospel, the last Book of the New Testament that was written, to have given us a Catalogue of all the Inspired Writings, and then the Canon of Scripture would*

have had better Evidence: So that it is false to say, *that we had no other way for the Canon of Scripture to be convey'd down to us but Tradition*: For it might have been convey'd to us by Scripture, if God had seen it expedient. But if Tradition alone be sufficient Evidence for the Canon of Scripture, then where Tradition gives us as full Evidence for other things, we ought to judge such Evidence to be sufficient, notwithstanding they may in their own Nature be capable of better. And I must say it, that there is not an earlier Evidence than *Justin Martyr* for the Canon of the New Testament, and he is our Evidence for the Mixture also: Nay, I will say that there is not an earlier Evidence for the Canon of Scripture than *Ireneus* and *Tertullian*, who were later than *Justin Martyr*, and those two are Evidences for the four controverted Points; that is, *Ireneus* is an Evidence for three of them, the *Mixture*, the *Oblation*, and the *Invocation*; and *Tertullian* for the fourth, which is *Prayer for the Dead*. So that we have as early Tradition for all the Points disputed, as we have for the Canon of Scripture. And our Tradition is also as universal, for there are not more Fathers who testify for the Canon of Scripture, in the three first Centuries, or before the Council of *Nice*, than there are who testify for all the Points now in dispute. So that our Evidence for the one is full as good as for the other.

In the next place * our learned Opponent observes that I had said, that *the Answerer and the learned Author differ in this, as far as I am able to judge in the Case, that the Author is for making Scripture and that primitive, universal, and unin-*

* No just Grounds, p. 54.

interrupted Tradition, by which we receive the Canon of Scripture, to go hand in hand together, and mutually to support each other; but the Answerer is for setting them at Variance, and making them to thwart and oppose each other. But he conceives he has given no occasion for such a Charge: For, says he, he is not for setting them any way at Variance, but for using both as Occasion offers; only he is for ascribing to each its proper Office, and not making Scripture truckle to Tradition, if any Difference unhappily arise betwixt them. But is it not setting Scripture and Tradition at Variance, to say that such Tradition as teaches any thing, as of Necessity to Salvation, which the Scripture has not taught at all, is opposite to Scripture, interferes with Scripture, is contrary to Scripture, and the like? Would not he be thought to set the Common Law and Statute Law in this Nation at Variance, who should say, that to set up any thing as obligatory by Custom, which is not mention'd by any Act of Parliament, is to set up what interferes with, and is opposite and contrary to the Statute Book? And that he who makes any thing to be a Law by Custom only, makes the Statute Book truckle to Custom? Yet this is plainly the Case here. He says, to teach any thing as necessary to Salvation, which the Scripture has not taught at all, is to make Scripture truckle to Tradition. But he must first shew us, which he has not been able to do, that the Scripture any where tells us, either in express Words, or any fair Consequence, that all things necessary to Salvation are taught in Scripture. For I have shew'd that all the Texts he has produc'd to this Purpose only refer us to the Old Testament, and therefore do not answer his Purpose: For if they are not to be under-

stood exclusive of other Means of Salvation, they do not exclude Tradition; and if they are understood exclusive, then they exclude the New Testament as well as Tradition. It is true, I do own the Scripture for *the Rule of Faith, and that we are not to forsake that out of regard to Tradition, but stedfastly adhere to it, whensoever any unscriptural Tradition comes in Competition with it.* But then I do not conceive *that* Tradition comes in Competition with it, which teaches nothing contrary to it, though it may happen to teach something wherein the Scripture is silent; for I think, and so I believe does every Body besides our learned Opponent, that there is a great Difference betwixt teaching what is contrary to Scripture, and teaching what the Scripture says nothing of.

The Doctor, adds our learned Opponent, *exclaims loudly against the Answerer, for saying the Author of the Reasons is for setting up Tradition, as rather to be attended to than Scripture.* Upon which he says, *Whether this be not the true State of the Difference, I leave to any unprejudic'd Person to determine.* And truly I am very willing to do the same: For, I conceive, no unprejudic'd Person can think, that to say Tradition is to be attended to where the Scripture is silent, is to say, that Tradition is rather to be attended to than Scripture. For *it is not leaving Scripture to set up Tradition,* if we attend to Scripture wherever it speaks, and to Tradition only where the Scripture does not speak at all, or not so clearly as Tradition. * But Mr. Deacon has so fully answer'd all that our learned Opponent has said in

* Plaintiff's Charge disprov'd and turn'd upon himself by the Defendant, &c.

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this and the next Paragraph, that I need take no farther Notice of them, only to let him know that I think, except he can better prove his Charge against the Author of the *Reasons*, and Mr. *Deacon*, he ought, (as † he engages to do, if he have done that Author the Wrong thus complain'd of) to beg that Author's and Mr. *Deacon's* Pardon. The most that the Author of the *Reasons*, Mr. *Deacon*, the Author of the *Necessity of an Alteration*, or my self, or indeed any of us have said on this Occasion, amounts to no more than what Dr. *Hammond* taught without Censure above sixty Years ago in his ‡ *Practical Catechism*, where he says expressly, *That next the Scripture, the Catholick Church of the first and purest Times (especially when the subsequent Ages do also accord with that for many hundred Years) is the greatest Authority, whence it follows, that Meekness requires my Obedience and Submission to the Catholick Apostolick Church, and not to the Particular wherein I live; so far as that I am to retain that Catholick Apostolick, and not this novel, corrupt, not Catholick Doctrine.* Therefore if the Church wherein I was baptized, shall by Authority or Law set up that which, if it be not contrary to plain Words of Scripture, is yet contrary to the Doctrine or Practice of the universal Church of the first and purest Times, Meekness requires me in no Case to subscribe to, or act any thing which is contrary to this Catholick Doctrine. This is all we have pleaded for, and is therefore far from setting up Tradition, as rather to be attended to than Scripture, which our learned Opponent continually

† No just Grounds, p. 56.

‡ Practical Cat. Lib. 2. Sect. 1. p. 31. first Vol. of his Works.

suggests that we do. We only set up Tradition as the next Authority to Scripture, an Authority that is to be obeyed where the Scripture is silent or not clear. Therefore our Opponent's Suggestion, which he has so much insisted on, is apparently wrong. And by his constant repeating and endeavouring to maintain this Suggestion, he only shews that he cannot distinguish betwixt what is to be obeyed in the first place, and what in the second; supposing that nothing can command our Obedience in the next place to Scripture, and be allowed to require our Obedience where the Scripture is silent, but it must be set up *as rather to be attended to than Scripture*; but I hope the judicious Reader will see the Difference, and consequently the Falseness of the Suggestion.

I need not detain the Reader with what is said about *Homer* and *Virgil*, we are agreed that neither those, nor any other ancient Authors are to be understood without the Help of Tradition, and a Knowledge of the Customs and Practices of the Times wherein they wrote. As to what he says of the City Charter, and a Grant of an Estate, he has himself * given an Answer which directly serves our Purpose as much as any thing we can desire: Which is this, *Since your Custom is of so long standing, that the true Original cannot be traced out, you are concern'd to follow it, though withal not so much from the Age of it, as because it may justly be supposed that there was some reasonable, and perhaps valuable Consideration, for the first Allowance of it.* This is exactly parallel to our Case; and we say, *Since these Traditions are of so long standing, that the true Original cannot be traced out, we are concern'd to*

* No just Grounds, p. 59.

follow them, though not so much from the Age of them, as because it may justly be supposed they were enjoined by the Apostles, whose Authority we ought to be obedient to.

He observes, * that the Author of the *Necessity of an Alteration* represents Tradition, as an Authority obliging us to what we are not obliged to by Scripture, and that I take it only as an Evidence or Witness to inform us what the Scriptures have always been understood to require. And desires us to decide this between our selves. I trust therefore that I have now decided it, when I own that I declare my self of the Opinion Doctor Hammond was above sixty Years ago, *That Primitive and Catholick Tradition is to be obey'd where it does not contradict Scripture* (which I am satisfied no Primitive Catholick Tradition ever did) as being the next Authority to Scripture, and above the Authority of any particular Church whatsoever: And that we are obliged to conform to the Doctrine and Practice of the Universal Church in the first and purest Times, whatever any particular Church shall ordain to the contrary, and whatever we may suffer by it. If therefore I have said any thing which may seem not agreeable to this Opinion, I here retract it.

I said, that our Saviour, by saying he would drink no more of the Fruit of the Vine, could mean no other than that he would drink no more of the Paschal Cup. This, † says our learned Opponent, is perfectly begging the Question, unless he could have proved that our Lord could not possibly mean his own Eucharistick Cup. I will therefore here give the Reader the Proofs Dr. Hammond has given, why in St. Matthew and

* No just Grounds, p. 60.

† Ibid. p. 61.

St. Mark, as well as in St. Luke, by the Words *Fruit of the Vine*, we are to understand the *Paschal Cup*: where he will find Dr. Hammond does not propose this as an Explanation made upon Conjecture, as * the Opponent represents him to have done, but as an UNQUESTIONABLE rendering and clearing all Difficulties. The Doctor having in his Comment upon this Text, as it stands in St. Matthew's Gospel, given two Interpretations of it which are apparently weak, says, " But the Truth is, there is a third Way of interpreting this Verse, which by comparing it with the Words of St. Luke, seems much the most probable of all, that this *γέννημα τῆς ἀμπέλου*, *Fruit of the Vine*, signifies the Cup in the Passover peculiarly, or the *Cup of Charity* in the *Postcœnium* of the Passover, wherein the Sacrament of Christ's Blood was founded: For that Christ was now to die, and neither before, nor after his Death and Resurrection, to eat any more Passovers with them, or any more to drink this *Cup of Charity*, now design'd to a Christian Use, is sufficiently evident. To this therefore is agreeable what he saith, *Luke xxii. 15. With desire have I desired to eat this Passover with you before I suffer*, meaning now to transmute this Cup there into the Sacrament of Charity, to be observ'd in the Christian Church for ever after. And therefore it is observable in St. Luke, that the Words are directly applied, chap. xxii. 16. to the *Passover*, I have desir'd to eat this Passover, for I will no more eat, *ἐξ αὐτῆς thereof*, or of that; that is, of the Passover, &c. and by repeating the Words again of the *Cup*, ver. 18. it is all

* No just Grounds, p. 40.

“ Reason that that be rendred of the *Cup in the*
 “ *Passover*, or the Sacramental Cup of Charity,
 “ as the former of the Bread in that *Postcenium*.
 “ This appears to me an UNQUESTIONABLE
 “ RENDRING AND CLEARING ALL DIFFICUL-
 “ TIES.” And the Truth is, if St. *Matthew* and
 St. *Mark* are not interpreted by St. *Luke*, who
 expressly teaches, that it was the *Paschal Cup*
 which our Saviour call'd the *Fruit of the Vine*,
 there will be found such Difficulties as I am per-
 suaded our learned Opponent cannot get over.

He observes, * that I add that we learn from
Justin Martyr, that the Apostles did direct that
 the Eucharistical Cup should contain Wine with a
 Mixture of Water. And takes Notice, that the
 Author of the Reasons and Defence had likewise
 told us this before. But, adds, neither he nor the
 Doctor has been able to produce the Words in which
Justin affirms it; otherwise it was to be hoped we
 might have seen them. But I conceive the Au-
 thor of the Defence did tell the Words wherein
Justin teaches, that the Apostles did direct that
 the Eucharistical Cup should contain Wine mixed
 with Water; when, after shewing how that Fa-
 ther tells the Emperor, that The Deacons gave
 all the Congregation part of the Bread, Wine and
 Water which was Eucharistized; he imme-
 diately subjoins † that *Justin* adds, that The
 Apostles were commanded by our Saviour to cele-
 brate in the same manner; which is the very Sense
 of *Justin's* Words I have here cited a little be-
 fore; and in which he particularly teaches, that
 Water made part of the Cup, as the Apostles
 taught our Saviour instituted it; otherwise his

* No just Grounds, p. 62.

† Defence of Reasons, &c. p. 4.

Argument of the Demons teaching their Priests to offer a Cup of Water in the Mysteries of *Myzra*, had been no Imitation of this Sacrament, as he says it was. If the Reader will look back upon the Passage, as I have cited it from *Justin*, he will see that *Justin* does plainly enough affirm, that they were taught by the Apostles to offer Water in the Eucharist as well as Wine, though our learned Opponent can find no Words to that Purpose.

And thus, says our learned Opponent, * *I take leave of this Doctor, till he shall please to call again upon me. But with this following Request; That he will please to inform me how long he has known Three of the Four Usages contended for, to be of such Necessity as he now represents them to be; and what new Discoveries he has made in their Favour, since he left the Communion of which he was. Before that one was only necessary, and the other three only desired. And I cannot apprehend how the Framing and Enjoining a New Communion Office could make those Essential which were not so before. Now suppose I should give no Answer to this Request, what would it signify? Would the Merits of the Cause be better or worse, for my changing my Opinion? Suppose he had desir'd me to inform him how long I had been a Non-juror? It is very certain I was not always so. Does it make the Non-juror's Cause better or worse, to say I have changed my Opinion with relation to it? Will he ask me what New Discoveries I have made in the Non-juror's Favour, which I had not, or might not have made before? It is certain there is no more Reason why any one should be a Non-juror now,*

* No just Grounds, p. 63.

than there was why he should have been one ten or twenty Years ago, if he was then required to take the Oaths, as I was. If therefore any one should ask me why I am a Non-juror now, yet was not so then, and what New Discoveries I have made since? I should readily Answer, that I have made no New Discoveries since, which I might not as easily have made before if I had set about it: That I was too much led by the Example of others, whom I looked upon as very wise and very good Men; and therefore did not so well attend to, nor so seriously consider and examine the Arguments on both sides, as I ought to have done. I satisfy'd my self with Salvo's and colourable Arguments, which upon farther Examination I found would not hold. And when I had satisfied my self that such Salvo's would not bear a strict Test, I then readily quitted all that I held by virtue of any Oaths I had taken, and openly professed my self a Non-juror. If the learned Opponent thinks this to be a Prejudice to the Non-juror's Cause, that I was not always of their Opinion; I desire he will be pleased to tell me so. If it be not, I can't see how it is any Prejudice to our Cause in the present Controversy to say I was not always of the Opinion I am now of. I must therefore needs say, that this Request is very impertinent, since it tends nothing to the Merits of the Cause which way soever it is to be answered. But perhaps it may be design'd to draw some personal Reflection upon me, as a Man variable in my Opinions, who can believe that to be Essential to Day, which I did not think to be so Yesterday. If so, then whosoever changes his Opinion, tho' for the better, justly diminishes his Reputation, and no Man must be allow'd to be wiser one Day then he was the Day before.

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It is true, to change one's Opinion does imply Reflection, and supposes an Acknowledgement of Mistake: However, I think it is more reputable to acknowledge a Mistake, when a Man becomes sensible that he was in one, than it is wilfully to persist in it. Tho' such is the Nature of Man, as I have found by Experience, that this is not to be done without some Struggles and Conflicts within himself. I am sensible how difficult it is to overcome an Error which a Man has long imbibed: To believe not only that my self, who am not worthy of Name or Notice, and whose Reputation, whether good or bad, is of no Consequence except to my self; but that a Church, which has made, and does make such a Figure in the Christian World as the Church of *England*; a Church that has more than once sealed her Faith with the Blood, both of her Fathers and her Sons; a Church that has profess'd to reform her self according to the Standard of the truly Primitive and Apostolick Church; which has always had, and still has many Members of her Communion deservedly great and eminent for their Learning, Piety, and all other Virtues, who have diligently searched the Scriptures and the Fathers, and whose Books I am not worthy to bear after them; that this Church, to which these great Men have and do strictly adhere, and which they extol as needing no farther Reformation either in Doctrine or her Form of Worship, should yet at last be found to be defective in Essential Points; this is indeed very difficult for one bred in her Communion to be brought to believe. And therefore it is not to be wonder'd, if after I became sensible that the four controverted Points were practis'd by the universal Church in the first and purest

purest times, it was long before I could prevail with my self to believe them *Essential* Points, and necessary to Salvation; or if when I was brought to believe one was so, I yet hesitated as to the other three: My hearty Affection to the Church of *England*, the very great Esteem and Veneration I had for her, made me unwilling to believe it possible she could have so many Defects. But when upon farther Consideration, and, I trust, a more impartial Examination of all these Points, I found the Light to be clear, and the Defection palpably discernable; I could not but see and acknowledge it.

These are the Reasons which caused me to believe all the controverted Points to be *desideranda* only, for a considerable time before I could persuade my self they were any of them *Essential*. But as I for some time applied my self to examine the *Oblation* and *Invocation*, before I set my self to examine what was to be judged concerning the *Mixture* and *Prayer for the Dead*, so I was sooner convinced of their *Essentiality*. However, when I came to read the Liturgies, as publish'd by *Re-naudotius*, (a Book recommended to me by a very learned worthy Gentleman of our Opponent's Communion) and finding most of these Liturgies, as well as that in the Constitutions, to speak of our Saviour's mixing the Cup at the Institution, and that there was not one of them that omitted Prayers for the Dead, I thought it proper farther to examine those Points than I had done before, and was then also convinced of their *Essentiality*. This I did before the Framing and Enjoining a *New Communion Office*. And I have in my Discourse upon the Liturgies, lately publish'd, given my Reasons at large why I believe all these to be *Essential* Points: And if

our learned Opponent can return a satisfactory Answer to the Reasons there given, he may say, that I have changed my Opinion without Ground. But if I had good Grounds to change my Opinion, what matters it whether I changed it before or after the Framing and Enjoining the *New Communion Office*? However, if I had 'till this time thought, and should ever after believe but one of these Points to be *Essential*; yet since our Opponent and his Friends would not yield me even that *Essential* Point, I was obliged to join with those that would: For, as I then believ'd, and still do, that *what I proposed was an Essential Part of Religion, and of absolute Necessity in order to Salvation*, I was convinced, as the * learned Author of *No Reason*, &c. had taught me, *That in this Case, no fear of its Consequences might dissuade from, nor could justify the Refusal of it; but each one must faithfully discharge his Duty, and leave the Events to God's all-wise Providence, which over-rules all things, and can easily cause them to work together for good to them that love him.* Therefore, being denied that one Point which I believed an *Essential* Point of Religion, and being incapable of enjoying it in the Communion of our Opponent and his Friends, (for I could not receive the Communion at the Hands of those who refused me what I believed an *Essential* Part of it) I immediately joined my self to those in whose Communion I was persuaded I might faithfully discharge my Duty. And their requiring some things of me which I had long been persuaded were *desideranda*, which I as well as they desired might be restor'd, could be no Objection to my Communion with them, suppo-

* No Reason, &c. p. 80.

sing I had never been induced to believe them to
 be *Essential*. For the Refusal of ONE *Essential*
Part of Religion, as I have shew'd the learned
 Author of *No Reason* allows, was sufficient to
 justify my leaving the Communion in which that
 was refused me: And the Addition of what I be-
 liev'd desirable, I am well satisfy'd ought not to
 have kept me from the Communion of those with
 whom I have joined. And if upon Conference
 with those with whom I now hold Communion,
 and a farther Enquiry made into the other con-
 troverted Points, I have been induced to believe
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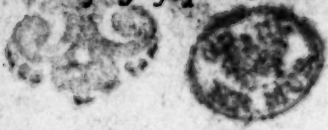
F I N I S.



(111)
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